

The Homiletic and Pastoral Review

Cum Permissu Superiorum

Vol. XXVI, No. 10

JULY, 1926

The Massless Retreat

Moral Aspects of Eugenics

Dispensation of Vows in Jubilee Year

Rural Vocations to the Sisterhood

Self-tied Sebastians

Discrediting Charity

New York, N. Y.

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The Homiletic and Pastoral Review

A Monthly Publication

Editors: CHARLES J. CALLAN, O.P., and J. A. McHUGH, O. P.
VOL. XXVI, No. 10 JULY, 1926

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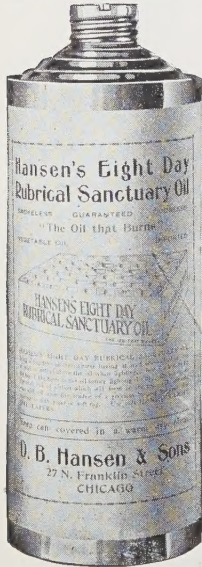


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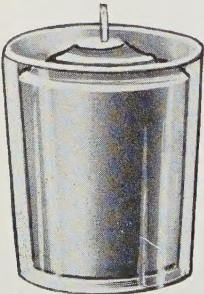
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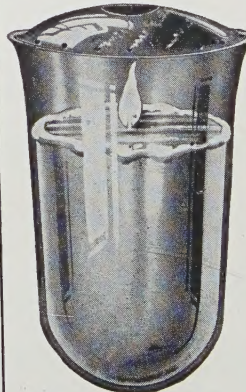


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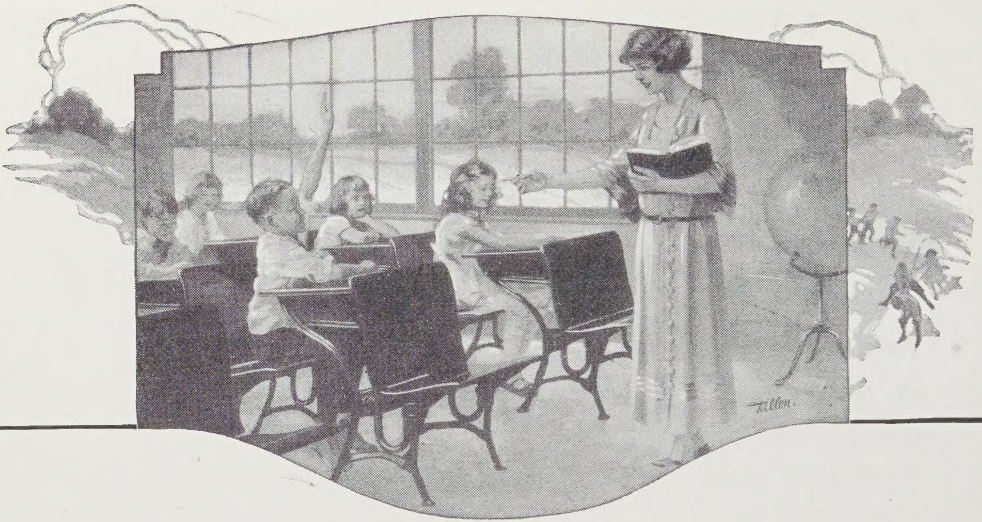
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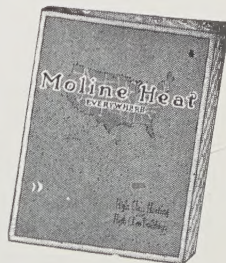
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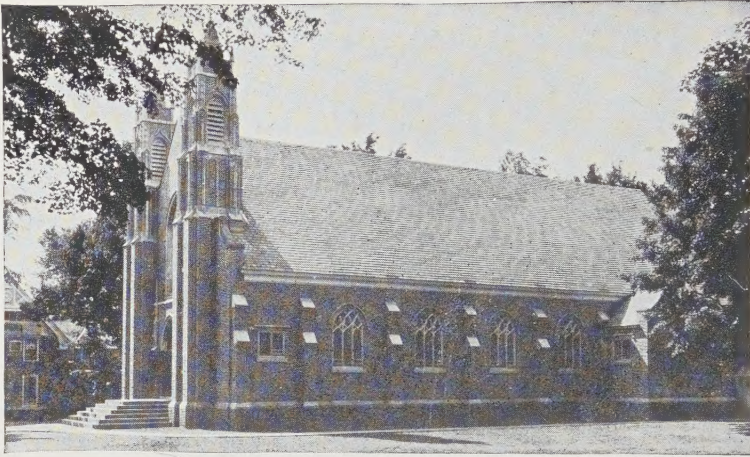
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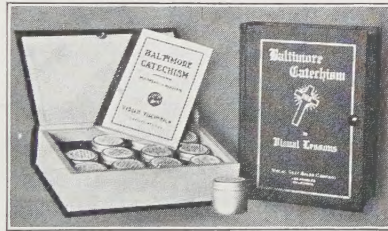
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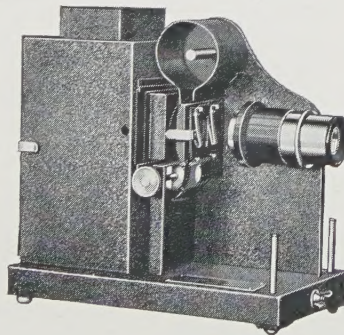
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The Homiletic and Pastoral Review

Vol. XXVI

JULY, 1926

No. 10

PASTORALIA

Moral Aspects of Eugenics

If the eugenists wish to win the support of Catholics, they must give adequate guarantees that their cause will not be associated with anything that conflicts with the principles of Christian morality, that would deprive man of his basic and inalienable rights, or that could be used as an instrument of oppression. Catholics are rightly sensitive on the subject of human dignity and zealous in the defense of human rights. They are not willing to concede that man belongs body and soul to the State, and that the latter can use him as a mere means for the furtherance of its ends. They possess a well-defined scale of values, on the proper recognition of which they must insist. Accordingly, it is impossible for them to accept an ideal of human excellence that is expressed merely in physical terms and that leaves out of account the spiritual factors. It always remains true that, though health is an indisputable good and therefore very desirable, there are higher goods which are infinitely more desirable. The ideal of health and physical perfection cannot be allowed to overshadow moral values. Hence, Catholics cannot be expected to sympathize with the Nietzschean ideal of the superman, who is nothing but a sublimated beast.¹ Neither can they take kindly to

¹ "The cause of eugenics owes a great debt to Major Darwin for having pointed out clearly wherein fitness to survive in the eugenic sense really consists. On this subject much confusion has reigned, not only in the minds of the general public, but also in the minds of the first enthusiasts for eugenic reform. Attention was at first concentrated on physical health and muscular development, and it was an easy task for opponents to point out that the big blonde beast of Nietzsche was not the most desirable type of man, that men of great talent and initiative often were so in spite of the handicaps of physical disease or infirmity, that Cæsar and Mahomet both suffered from epilepsy, and that Robert Louis Stevenson died of consumption" (*The Encyclopedia Britannica*). Though there may be some improvement in this respect, it still remains true that the present-day eugenists are prone to overemphasize the physical to the detriment of the spiritual. Father Thomas J. Gerard is right when he says: "The truth is that eugenists, from

any measure that savors of barnyard methods. But, when everything objectionable has been removed from the eugenic movement, and when it is surrounded by such essential safeguards that will protect human dignity and effectually prevent any invasion of man's God-given rights, they are willing to give it impartial consideration. It is unnecessary to speak of a fair trial, for, in view of the inadequacy of our knowledge concerning the subject, the stage of a practical application of the very insufficient and unreliable findings in this field has not yet been reached. The day for practical eugenics on a comprehensive scale has not yet come. Unalterably, therefore, are Catholics, at this juncture, opposed to any hasty eugenic legislation, which, if inaugurated at this time, could only prove disastrous and might precipitate evils and abuses of the direst kind. The issues involved in this case are too momentous and too sacred to be objects of immature experimentation. Men must stand on solid scientific ground and their position must be unassailable from every point of view, before they undertake to enact laws that bear on vital matters and that are inextricably bound up with the highest problems of justice and morality. Where matters of such supreme importance are at stake, we cannot afford to blunder. It is gratifying to know that in this respect we are at one with the more respectable and conservative advocates of the eugenic movement, who, like ourselves, lament the undignified, if not immoral, haste that some legislatures have manifested in passing eugenic legislation of far-reaching importance which cannot be justified by the present condition of our knowledge. At present the best the State can do is to encourage honest research into the laws of heredity, and meanwhile to refrain from passing any further eugenic legislation. Most of the eugenic laws already passed, especially those of a more drastic nature, will be "more honored in the breach than the observance." Anent this subject, Dr. Charles Benedict Davenport, connected with the Eugenics Record Office at Cold Spring Harbor, L. I., remarks pointedly: "One is struck by the contrast between the haste shown

Sir Francis Galton to Dean Inge, have been carried away by the initial racehorse analogy and borne on to the wrong track. The illustration of breeding for points is not one that is applicable to a being with a spiritual nature" ("The Church and Eugenics," Oxford). The whole tendency of our times is to look upon man merely as an animal of a higher order, and this fundamental error makes it impossible for many to get a right notion of what constitutes the ideal of human perfection.

in legislating on so serious a matter compared with the hesitation in appropriating even a small sum of money to study the subject. O, fie on legislators who spend thousands of dollars on drastic action, and refuse a dollar for an inquiry as to the desirability of such action!"² Catholics will readily endorse this sentiment. We may sum up the situation in the prudent and restrained words of Major Leonard Darwin: "At present the most urgent need is for more knowledge."

UNFITNESS

Unfitness is a word all too lightly used by the eugenists. Yet they ought to employ it with the greatest caution and a sense of profound responsibility, since it is their intention to impose such severe disabilities on those who shall be found wanting in the requirements for marriage and parenthood. To deprive a human being of an essential right is a very grave matter. It must not be done for vague and elastic reasons that can be interpreted in almost any sense and stretched to extend to practically any case. The content of the term, therefore, must be very clearly defined and fixed in a manner that precludes the possibility of arbitrary interpretation. This in itself is not easy where man is concerned. It becomes impossible where there are no common standards of value. Who in the actual confusion of ideas will tell us what the ideal man is like, and when a man is really useless? Surely, we cannot allow the eugenists, not infrequently inspired by purely materialistic ideas, to impose their standards upon humanity and to judge fitness or unfitness on the basis of their materialistic world-view. With a touch of sarcasm, but with much truth, T. H. Huxley writes: "The points of a good or bad citizen are really far harder to discern than those of a puppy or a shorthorn calf. I sometimes wonder whether people who talk so freely about extirpating the unfit, ever dispassionately consider their own history. Surely one must be very 'fit' indeed not to know of an occasion, or perhaps two, in one's life when it would have been only too easy to qualify among the unfit."³ It is evident that what the eugenists need is a little ordinary humility and a rather large dose of Christian charity.

² "Heredity in Relation to Eugenics" (New York).

³ "Evolution and Ethics."

Dr. Davenport argues along the same lines. Complaining of the vagueness of the term, "unfitness," he writes: "The laws against the marriage of the feeble-minded are unscientific, because they attempt no definition of the class. If feeble-mindedness were always as clearly distinct from normality as polydactylism, then there would be no objection to the law on this score. But this is by no means the case. If we measure the mentality of 10,000 individuals by a quantitative test, such as that of Binet and Simon, then we shall find that the retardation in mental development for one year, two years, three years, etc., shows nowhere a sharp change indicating where the normal ceases and the abnormal begins. Shall we sterilize or forbid marriage to all children whose mental development is retarded as much as one year? That would include 38 per cent of all children, and one of yours, Oh, legislator! Shall the limit be two years of retardation? That would include 18 per cent of the children. Shall the limit be three years? That will still be over 8 per cent—full one-twelfth of the population to be sterile. Is it not reckless to pass such serious legislation in such loose terms?"⁴ The glib use of the term "unfit," and the readiness to fasten the labels "moron" and "imbecile" on any individual, do not bespeak the truly scientific temper, but rather give evidence of enormous conceit and a kind of snobbishness.

Other errors into which eugenists fall are pointed out by Professor Lester F. Ward. "In the first place," he writes, "eugenics tends to emphasize unduly the intellectual qualities. Galton's whole interest was centered on hereditary genius. The only superiority generally recognized is intellectual superiority. The only organ that it is sought to improve is the brain. If the eugenists could carry out

⁴ *Op. cit.* Whether Mr. Bertrand Russel is serious or not in the following passage may be hard to determine, but at all events we can see from it whither ill-defined terms will lead. Speaking of human progress, he says: "Passing from quantity to quality, we come to the subject of eugenics. We may perhaps assume that, if people grow less superstitious, governments will acquire the right to sterilize those who are not considered desirable as parents. This power will be used at first to diminish imbecility—a most desirable object. But probably, in time, opposition to the government will be taken to prove imbecility, so that rebels of all kinds will be sterilized. Epileptics, consumptives, dipsomaniacs, and so on will gradually be included; in the end there will be a tendency to include all who fail to pass the usual school examinations. The results will be to increase the average intelligence; in the long run, it may be greatly increased. But probably the effect upon really exceptional intelligence will be bad. Mr. Micawber, who was Dickens' father, would hardly have been regarded as a desirable parent. How many imbeciles ought to outweigh one Dickens, I do not profess to know" ("Icarus or the Future of Science").

their plans, the human head would be enormously enlarged at the expense of the rest of the body. This would soon make it impossible for men to be born, for obstetricians know that the head is now so unnaturally large that birth is a great hardship for woman. In the second place, eugenists manifest more or less contempt for the affective faculties. The emotional side of man's nature becomes for them mere sentimentality. Brains, intellect, genius, alone have worth. Like the breeders of cattle, they would breed for points, and the head is the only organ that they seek to develop. But Nature is far wiser, and seeks to develop all the faculties and to prevent all extremes. The normal becomes the ideal. A perfect race is one that is developed in all its qualities, physical, moral, and intellectual. It is this that the biological imperative aims at, and if not interfered with by the doctrinaries of heredity, this will be the result."⁵

Were the control of human evolution left to eugenists, it would of a certainty lead to a fearful impoverishment of the race and an unbalanced, one-sided development, for eugenics, as it is, has no idea of a well-poised, harmonious development, and absolutely no appreciation of the hierarchial value of human faculties. Aiming at the improvement of some particular organ or faculty, the eugenicist would destroy the beautiful harmony of the whole. Human excellence does not lie in specialization carried to the extreme, but in an all-round, well-balanced development. Prodigious one-sided development only mars human perfection. This is a point very forcibly brought out by Professor Edwin Grant Conklin. Trying to reduce the claims of eugenists to saner proportions, he shows the fallacy that lies in any method that would breed man like an animal for highly specialized ends: "It is, of course, possible that the hand of man might evolve into a more perfect climbing, swimming, or flying organ, but such specialization would unfit it to do the many

⁵ "Eugenics, Euthenics, and Eudemics," in *The American Journal of Sociology* (May, 1913). This embarrassment of the eugenicist in finding an acceptable standard of real human worth is also well described by Dr. Conklin: "One of the serious difficulties in the way of a really thorough-going system of eugenics is the impossibility of determining what combinations are really best and how to bring them about. Until we know vastly more about the genesis of personality than we do now, positive eugenics must be a relatively weak and blundering procedure. It would probably have robbed the world of some of its greatest men, whose antecedents were most unpromising. The most intelligent eugenicist cannot tell us how to get the best results; he can rarely, if ever, get children of his own that are entirely satisfactory; usually the most he can do, is to tell us how to avoid the worst results" ("The Direction of Human Evolution," New York).

duties which it now performs and upon which human progress has so largely depended. It is, of course, possible that the brain of man may undergo further evolution in the future, just as it is possible that the elephant may evolve a longer trunk or the giraffe a longer neck. But the size of the human brain has not increased since the times of the Crô-Magnon race, and the great prevalence of nervous disorders in the most highly intelligent classes of the present day indicates that the nervous system has already developed to a point where it is getting out of balance with the other vital functions. In every line of progressive evolution there comes a time when specialization can go no farther without interfering with the harmonious interrelation of parts and thus breaking down co-operation."⁶ There is only one direction in which wellnigh unlimited progress is open to man, and that is on the road towards moral perfection, for the Lord has said: "Be ye perfect as your Heavenly Father is perfect." Unfortunately, however, to this phase of the matter the eugenists give no attention.

SOME USES OF THE UNFIT

To anyone who has not steeled his heart against kindlier impulses and whose human sympathies have not become entirely atrophied, the word "unfit," when applied to a fellow-being, comes as a distinct shock. For in the last analysis the term means disqualified for living. It is an awful thing for mortal man to say of a fellow-mortal that he ought not to exist, that he is unworthy of the precious boon of life, and that he should have been prevented from entering into being. In its deeper implications the term is equivalent to a thinly veiled death sentence. That, no doubt, is the psychological reason why the thorough-going eugenist can so easily make the step from demanding the prevention of the birth of the unfit to advocating their extinction. In fact, the two demands have at times been linked together.⁷

The eugenist has a colossal, unlimited contempt for those whom

⁶ *Op. cit.*

⁷ This latent implication comes to the surface in the German equivalent for the English term, which is *lebensunwert*. Cfr. Dr. Ewald Meltzer, "Das Problem der Abkürzung lebensunwerten Lebens" (Halle). It is true that noted eugenists have disclaimed any intention of extirpating the unfit, but that the disclaimer was called for rather shows the inherent fatal tendency to which always some will succumb.

he classifies as unfit. He can see nothing good in them. Civic worth and social usefulness being the only standards of value which he accepts, he must regard the unfit as entirely useless. They are an economic burden, a source of waste, an impediment to human progress, and a menace to civilization.⁸ In this estimate it is forgotten that the most disastrous assaults upon civilization have not been made by the weak but by the strong. Moreover, the eugenicist is tempted to place in the category of the unfit everyone who occupies a lower social level than he does himself. It is thus that paupers have come to be included among those who ought to be barred from existence.⁹

The eye of faith is capable of discovering something good even in the unfit. They do possess an immortal soul which, in the scales of God, outweighs the value of the entire material universe. The gates of everlasting happiness are open to them. Their existence is not an unmitigated evil and a mere curse. The life which they enjoy, though overshadowed and beclouded, is withal a gift of a loving God and by the same token an actual blessing. Christianity does not glorify disease or feeble-mindedness or pauperism. It does

⁸ "It is a reproach to our intelligence that we as a people, proud in other respects of our control of nature, should have to support about half a million insane, feeble-minded, epileptic, blind and deaf, 80,000 prisoners, and 100,000 paupers at a cost of over 100 million dollars per year" (Dr. C. B. Davenport, *op. cit.*). Speaking of the increase of the unfit, Dr. Max G. Schlapp writes: "Many social philosophers view the fact and the conclusions growing out of it as a cloud on the horizon, menacing Western Civilization. Instead of the superman of Nietzsche, in whom a world-redemption was to be expected, we have an inferman, a product of this civilization, who threatens to overwhelm us" ("Civilization Burdened by Cost of its Unfit," in *The New York Times*, May 16, 1926).

⁹ "It is highly unscientific to answer the question: 'Who should be sterilized?' by listing whole groups of individuals who, after all, are human beings and not cattle. It is shocking to include paupers in a catalogue which concludes 'and other degenerates'" (From editorial in *America*, May 22, 1926, referring to "A Eugenics Catechism," issued by the American Eugenics Society). To how many the right of being ought to be denied appears from the following passage: "From time to time many energetic persons have noisily demanded that a stop should be put to the decline of the birthrate, for, they argue, it means race suicide. It is now beginning to be realized, however, that this outcry was a foolish and mischievous mistake. It is impossible to walk through the streets of any great city, full of vast numbers of persons who, obviously, ought never to have been born, without recognizing that the birthrate is as yet very far above its normal and healthy limit. The greatest States have often been the smallest so far as mere number of citizens is concerned, for it is quality not quantity that counts. And, while it is true that the increase of the best types of citizens can only enrich a State, it is now becoming intolerable that a nation should increase by the mere dumping down of procreative refuse in its midst. It is beginning to be realized that this process not only depreciates the quality of a people, but imposes on a State an inordinate financial burden" (Havelock Ellis, "Sex in Relation to Society," Philadelphia).

not regard these phenomena as desirable in themselves. But it does not treat them with supercilious pride or arrogant tolerance. It strikes a cautious and even reverent note when speaking of them. Of course, God does not directly cause these evils, but somehow He mysteriously permits them, and by some divine alchemy He can make great good come from them. Deplorable though the lot of mental and physical defectives may be, they are not entirely useless, and fulfill in the economy of life a beneficent function. This we do not say because we are opposed to the ends of the eugenic movement, but we do stress this point because it will essentially modify our outlook upon the whole subject and tend to soften the methods proposed.

The sad condition of defectives is a rebuke to mankind and a wholesome reminder to us of our sinfulness, for it is due to sin that there is such awful misery and such terrible degeneracy in this world. This reminder is the more pertinent, since degeneracy is not only in a general way traceable to original sin, but in many instances goes back to specific violations of the law of God. Humanity needs this terrible lesson to realize its guilt.¹⁰

We owe not a little to these poor defectives, whose sad plight has evoked in our race noble sentiments by which we have become morally enriched, and which besides have proved biologically useful. We have all benefited by the sentiments of pity, tolerance and sympathy called forth by the presence of the helpless among us. These sentiments have been our salvation, for everyone of us at some period of his life is as helpless as the lowest of the defectives. A world peopled only by the fit would gradually become a hard and cruel world in which life would be impossible even for the strongest. We have reason to be grateful to these defectives, and consequently ought to treat them with kindness and with a degree of reverence.¹¹

¹⁰ "Wie Faust in der Kerkerszene von der Menschheit ganzem Jammer angefasst wird, dadurch, dass ihm klar wird, dass er durch Verfolgung seiner egoistischen Triebe und durch Ausserachtlassung der sozialen Gefühle schuld an der Tragödie Gretchens ist, so ist es notwendig, dass auch die Menschheit in den Anstalten der Elendesten erkennt, wieviel sie selbst schuld an diesem Elend trägt" (Dr. E. Meltzer, *op. cit.*).

¹¹ We do not commit ourselves to the absurd theory which Dr. Arthur J. Todd ridicules in the following passage: "I have heard men deliberately arguing for the increase of mental and bodily defectives, the allowing them to roam at large and to propagate their kind as a stimulus to our sentiments, which would lapse and grow cold if we developed a perfect race. Sympathy that needs such coarse, strong food may hardly be worth the price" ("Theories of Social Prog-

Science has made great gains by the study of the abnormal conditions which mental and physical defectives present. This in its turn has redounded to the benefit of mankind in general. Medicine and psychiatry have profited enormously in this way, and thus become enabled to alleviate the ills of mankind and to prevent many forms of mental and physical disease. Pedagogy of the normal has received incalculable contributions from pedagogy of the defectives.¹²

Even the sum of human happiness has been augmented by the presence of these poorest of the poor in our midst. The exquisite devotion which many a mother has given to such a helpless being, has often brought a gleam of brightness into her life. The heroic virtue practised in the treatment of such unfortunates pays rich dividends in happiness and contentment. We share in this matter the view of Father Thomas Slater, S.J., who writes as follows: "But, even if we confine our attention to the present life, is it so certain that it would be better for being deprived of its degenerates? Is it not true that the cripple and the otherwise unfit are often the sunny spot in the life of the family? Often enough their very weakness and unfitness call forth all the capacities for the purest and sweetest affection in those around them. If we had not the unfit, we should miss some of the noblest and most beautiful traits that human nature can show. No, although bouncing health is a great blessing, and I by no means desire the production or multiplication of the degenerate, still, if we take a wider view of life, we

ress," New York). We do not stand committed to this theory, but the sad fact remains, that mankind does require gross and coarse stimuli to arouse its sentiments. Man's inhumanity to man is notorious. It does not take a man long to grow utterly insensible to human suffering and completely brutalized. If the unfit save us from such callousness, they help us to escape a degradation far worse than their own.

¹² "But even granting the possibility of losses through the policy of social sympathy, there may easily be cases where preservation of the weak does not lower the general level of race fitness. Why should not the increased science and care devoted to the weak and sickly also yield as by-products better means of insuring health, education and general fitness to the strong? Signora Montessori's method of educating normal children proceeds naturally out of her study of educational methods for defectives. While no sane person would argue that nature or human society ought to create pathological types for the direct purpose of offering laboratory material or drawing out our sympathies, and while the most elementary prudence and sympathy urge the prevention of such wreckage, yet it is equally obvious that mere extermination of those types or passive tolerance of them in no way meets the problem" (Dr. A. J. Todd, *op. cit.*).

shall have to confess that both this world and the next would be the poorer if it were not for some degenerates."¹³

The so-called unfit are not as valueless as the eugenists would make it appear.

CHARLES BRUEHL, D.D.

¹³ "Questions of Moral Theology" (New York).

THE MASSLESS RETREAT

By C. F. CURRAN, D.D.

The deliberate omission of the celebration of Mass during priests' retreats in many dioceses still continues to obscure the brilliancy of the modern Eucharistic triumphs of the Kingdom of Christ. Eucharistically, the Church was never in a more prosperous condition than she is today. Diocesan and Provincial Eucharistic reunions, International Congresses, the piety of the faithful manifested in the spread of frequent Communion and in the custom of making visits to our Imprisoned Master—all these bespeak a gratifying progress in the study, knowledge, love and service of the God of our altars. The priests alone, of all the faithful, during a time reminiscent of seminary fervor obstinately adhere to one of the saddest relics of Jansenistic evils by grieving the heart of their divine Master through the Massless Retreat.

There was a time in the history of the Church when there seemed to be some justification for this custom. Then, the Blessed Sacrament was not fully appreciated: a false sense of reverence, alleged unworthiness (as if we are ever worthy!), and incautious writings successfully united to distort the real purpose of the Eucharist. Priests constituted no exception in this wave of error; in fact, they contributed to the evil by insisting on the theories responsible for the attitude of aloofness, fear and coldness of the faithful in their relations with the Tabernacle King. It is not surprising then that, during this unfortunate period of ecclesiastical history, priests should have advised religious not to receive Communion during the annual retreat, and that these priests, when their own time arrived to "go apart and rest awhile," should, on the pretext of greater reverence, abstain from their Daily Mass and Daily Communion.

Surely the time is come when this paradoxical custom should be for ever banished from our ranks. What possible argument can be advanced in defence of the deliberate omission of Mass during the one week in the year when a priest should avail himself in an altogether special manner of his most prized sacerdotal treasure in order to enter into closer and more abiding union with Jesus Christ? If ever the ambassador of the Most High has reason to seek graces at

a fount wherefrom they flow most copiously and efficaciously, most assuredly the time of retreat furnishes this occasion. Yet, in defiance of all the rules of logical asceticism, in opposition to a policy followed in every retreat given to religious and in every mission preached to the laity, the priest—the “alter Christus”—coolly, purposely relinquishes his Mass, and either contents himself with receiving Holy Communion as one reduced to the ranks of a layman, or—what is worse and almost unbelievable—actually passes through a whole retreat, with the solitary exception of the last day, without even receiving Holy Communion!

The arguments feebly advanced to defend the omission of Mass during retreats sound very strange on the lips of those who should be the staunchest advocates of perfection. We are informed that, through the enforced privation of Mass for a few days, a greater degree of appreciation and fervor is developed for subsequent Masses; in other words, by eliminating Mass and possibly Communion and concentrating on Confession, the retreat is ever so much more beneficial!

“’Tis true, ’tis pity; and pity ’tis, ’tis true!” One has to hear arguments of this nature to believe that they were ever formulated. Can any amount of human effort serve as a satisfactory substitute for the wondrous graces of a Mass celebrated by a priest? Theologians distinguish a *fructus specialissimus*, inalienable from the priest—the one great privilege accorded by the High Priest to His earthly representative—which none but the priest *in actu sacrificii* may claim. If to abstain from the celebration of Mass is the best preparation for a fervent Mass, would it not seem that the whole economy of teaching on the ineffable treasures of the Mystic Sacrifice needs readjusting?

If we were to transfer this line of reasoning from priestly practice to lay life, we should expect missionaries to advise all the faithful at the beginning of retreats and missions to defer their Communions until the last day! Yet the policy followed practically everywhere is to direct attention to the advantages of as many Communions as possible, so that a more abundant shower of graces may be the result. What theological champion would defend a thesis having for object the theory that more glory would be given to Almighty God, more joy caused in the heavenly court, more

assistance rendered to the souls in Purgatory, more edification imparted to the Church, and more celestial grace and blessing won by the individual priest, when he abstains from Mass in order to celebrate a more fervent Mass, rather than when he would humbly offer a Mass in preparation for a Mass?

To claim that a retreat without Mass is better than a retreat with Mass, is to make oneself responsible for the following ridiculous absurdities: that the effort of man is more advantageous supernaturally than that of God; that the natural endeavor in warding off distractions and concentrating on serious thought is preferable to the outpouring of celestial graces from the Heart of Christ in Mass and Holy Communion; and, finally, that God is better pleased at the spectacle of scores or hundreds of priests omitting Mass in order better to prepare for the celebration of Mass, than were He to behold a solid phalanx of His ambassadors storming the heavens, each with the irresistible weapon of an imperishable Mass!

The second strange argument used to buttress an obviously false position would have us believe that it is a duty of fraternal charity to shield a possible unfortunate victim of sacrilege by sparing him from the temptation of more sacrilegious Masses and Communions. By all the priests abstaining from the celebration of Mass and the reception of Communion, this hypothetical brother in distress is better able to prepare for a worthy confession without the burden of additional sin.

It is undeniable that the sinner most in need of priestly sympathy and charity is the unfortunate victim of sacerdotal sacrilege. Every reasonable effort should be put forth to rescue him from his sad plight. In the attempt to afford assistance, it is, however, unreasonable to ask a body of priests to abandon the Mass, which is the very best means known to God and man whereby the justice of the Most High can be placated. If enlightened faith is to inspire priestly charity, the concentration by a group of priests on fervent Masses and fervent Communions will produce effects far more salutary and lasting than the use of any other means. The justification of a sinner is one of the most marvellous operations of grace. How then can we hope to achieve this tremendous triumph over the forces of Satan by mere natural endeavor? The chances of success would be

still less, were we to abstain purposely from the mediation of Mass, which is the greatest supernatural agency entrusted to man.

A third objection in favor of the Massless Retreat seems at first sight more specious. It obtains in the case of large dioceses where two hundred or more priests assemble for their annual or biennial spiritual exercises. Advocates for the continuance of the retreat without Daily Mass claim that it is physically and morally impossible to make suitable arrangements whereby such a number of priests could each celebrate the Holy Sacrifice. These defenders of a lost cause will concede the advisability of Holy Communion during priests' retreats, but the mention of Daily Mass for all is greeted with frowning eyebrows and disapproving headshakes.

Let us subject these alleged physical and moral difficulties to the acid test of impartial reasoning. Are we sincere in our claim about the physical impossibility of Mass by a large number of priests? An end is impossible of attainment only when adequate means are lacking; but, when the means are at hand, the difficulty vanishes. The celebration of Mass necessarily postulates the use of an altar and vestments. The obvious solution of the problem of the possibility of Mass for a couple of hundred priests during retreat is to be found in the number of altars, chalices, and other necessities required for the Holy Sacrifice. If these requisites are not sufficiently numerous, why let them be obtained! Should we consider the task of setting up one hundred altars as insurmountable? Ask the committee in charge of the arrangements for the priests at the International Eucharistic Congress of Chicago! This committee has provided facilities for the celebration of thousands of Masses by thousands of priests. What is prepared for an International Congress, can also be prepared for the annual reunion of priests in retreat. In fact, every priests' retreat is another Congress of the custodians, administrators and preachers of the Eucharist. Is it not becoming to treat priests as priests by taking into consideration that they are going to act as priests during the course of their retreat! It would seem to us that this phase of the material arrangements is just as important as the size of a dining room, or the quality of the food, or the services of waiters.

Are priests loyal to their sacerdotal office when they smilingly acquiesce in their deprivation of their greatest priestly prerogative

—all to avoid a slight modicum of trouble and a matter of inconsequential expense? A diocese that is fortunate enough to possess hundreds of priests, should be blessed with the material means to invest in a hundred portable altars. Any ecclesiastical goods firm of reputable standing would gladly accept a contract at a reasonable profit for the preparation of the required number of altars. Allowing five Masses to the one altar, even five hundred priests could thus celebrate Mass and enrich their souls with the graces flowing solely from the altar fountain. By way of forestalling a possible objection, we hasten to add that the portable altars could be set up on long tables. This system is followed in many places with very successful results.

Our opponents may begrudgingly concede that the alleged physical difficulty can be made to disappear, but the inconvenience caused in going to all this unaccustomed trouble, the hardships involved in early rising, the necessity of allotting to each priest a special altar, server and time for Mass—all coalesce into a moral impossibility entirely out of proportion with the advantages to be derived.

For the honor of the priesthood we sincerely hope that the rank and file of the faithful will never come to know that such flimsy pretexts were ever advanced by ambassadors of Christ as reasons for the failure to exercise the greatest of sacerdotal prerogatives. If the Mass is the continuation and reduplication of the bloody offering of Christ on Mount Calvary; if an infinite amount of glory ascends before the Great White Throne every time the consecration takes place; if all the aspirations, prayers and sacrifices of the Old Law are mere figures and shadows before the wonderful reality of the Eucharistic altar, then every priest worthy of shouldering the mantle of Melchisedech should consider it an unparalleled honor to be permitted to endure some few slight trials before holding aloft the Immaculate Lamb of God.

The High Priest, Jesus Christ, prepared for His Immolation on Calvary by a lifetime of humiliation, of prayer and self-sacrifice; surely the successor of Christ—the priest of the Catholic Church—should not balk at the trifling embarrassment arising from providing the material requisites to permit of the celebrating of a few hundred Masses.

Our Divine Master offered up the great sacrifice of the Old and

New Dispensation with hands, feet, side and body, cut and pierced and dripping with blood; we priests should not object to the loss of a mere hour or two of sleep, when we are tendered the divine recompense of intimate association with Jesus Christ in the effably sweet sacrifice of the mystic altar or cross.

One concluding word on the Massless Retreat. We venture to state that many a promising young priest has had his seminary fervor almost blighted at his first retreat on beholding those whom he had learned to respect, reverence and admire coldly abstaining from the Holy Sacrifice of Mass at a time when, above all other times, they were supposed to seek the closest possible union with God. How contradictory and anomalous it must appear to the young priest who on the memorable day of his first Mass has promised God never to omit offering the Daily Sacrifice, when he finds that it is a priests' retreat which causes the first interruption of his daily Mass. May we not trace the unpardonable habit of omitting the celebration of Holy Sacrifice whilst on vacation to the days when, in retreat assembled, almost an entire diocese of priests permitted the cold cloud of uncelebrated Masses to chill their relations with Almighty God!

RURAL VOCATIONS TO THE SISTERHOOD

By WILLIAM SCHAEFERS

I

For some time the condition of American agriculture has deeply concerned the Government. Scattered political blocs are trying to legislate prosperity into the lap of the farmer. This is not a move to favor a pet class, but rather it is done for the good of the country at large. Our agricultural territories must prosper and their populations must increase, if American prosperity is to continue unabated.

Our rural population is decreasing. Farmers are forsaking the soil because they find it increasingly difficult to get a fair price for their investment and toil. Alarmed, the Government is trying to work out a system whereby agricultural products will enjoy prices that are in proportion to the prices of the products of other American industries. Succeeding in this, the Government feels that the farmer can be held to the soil. The State desires a proportionately large rural population because of the great importance attached to the capacity of the soil and its tillers to aid in preserving the country's economic health.

II

The above may seem to be an unnecessarily long preface to the matter in hand. But consider: precisely as the Government is concerned, for economic reasons, about the soil and its population, so should the Church, for vocational reasons, feel concern about her rural population. The nation's economical problems arising from the danger of a future weak rural population find a counterpart in the Church's vocational problems arising from the danger of a future, weak Catholic rural population. Vocations can be best fostered in homes where the "family life" flourishes at its best. But the country is the natural habitat of the family. Thus, the country is a nursery for vocations. Hence, there is no reason why we cannot profit by the Government's concern for the farmer. By considering its anxieties and observing its efforts to produce a remedy, we shall the more clearly learn to appreciate what our own efforts must

be if the future vocational strength of the Church is to be safeguarded.

The Catholic Church in America, enjoying a numerical growth that is astonishing, will feel more and more the pressure of the need of more candidates for the priesthood and the Sisterhood. Ecclesiastical leadership, which realizes that the extent of the Church's ability to keep pace spiritually with its numerical growth is dependent upon the numbers graduated at the seminaries and the nunneries, is learning with each passing year to sound the depths of the rural heart. Is it as religious as yesterday? And are the rural ranks thinning out?

III

Well-populated rural districts assure us a steady stream of vocations. In the June issue of *THE HOMILETIC AND PASTORAL REVIEW*, an article dealing with vocations for the priesthood from rural districts pointed out the fertility of the rural parishes in producing such vocations. The article stated, upon information obtained from a questionnaire sent to twenty-one major seminaries, that 48 per cent of the polled student body was rural. This proves eloquently how strong the vocational spirit is in the male heart of the rural parish. But stronger still is the vocational spirit of the country girl. The rural parishes of America furnish 63½ per cent of the vocations to the Sisterhood! This is a marvellous showing. One-fourth of our Catholic population—the rural portion—supplies 63½ per cent of the Sisterhood vocations; the remaining three-fourths of our Catholic population—the urban portion—furnishes only 36½ per cent. A statement of this kind sounds as though we were aiming at canonizing the rural parish.

A questionnaire was sent to religious communities for the purpose of getting reliable data on the matter. Forty-eight replies were received. The forty-eight religious houses showed a total membership of 8,470 Sisters. Of these, 4,828 had entered from the country; 552 from the city, who either had originally lived in the country, or come from rural parental stock; and 3,090 came from the city—city-bred and city living. Twenty-eight of the religious communities report that the majority of vocations at the present time are from the country; four report that the vocations come equally

from city and country; sixteen report that the majority of vocations come from the city. Twenty-one states are listed in the polled report: New York, Illinois, Iowa, Texas, the Dakotas, the Carolinas, Virginia, Arizona, Indiana, etc. Thirty-two reports came from religious communities located in large cities, such as Chicago, Philadelphia, Detroit, St. Louis, St. Paul, Milwaukee, Denver; sixteen reports came from convents located in smaller cities, or in urban districts, such as Wichita, Cheyenne, Mt. Angel (Oregon), Pueblo, Great Bend (Kansas). The poll was thus a fair one. The rural districts were not specially canvassed. On the contrary, the bulk of the Sisterhoods approached were decidedly urban. To be sure, the poll reached only about one-sixth of the Sisterhood population in the United States (60,155). But we feel sure that, if all the religious communities could be reached, the percentage in favor of vocations from rural America would at least be maintained.

IV

What reasons will you give to explain the preponderance of the rural vocations to the Sisterhood? What causes will you advance? Anyone who is familiar with urban and with rural life knows that the farm girl is surrounded by environments that favor her religious self. Without going into exhaustive details, let us consider merely a few of the facts in the case. Unlike her city sister, the country girl is not surrounded by "callings" that are open to her. Her rural life is simple—rather hard and stern, without much activity in the line of social affairs, and minus an abundance of amusement and entertainment features. The country girl goes to school and returns home toward sundown to help mother in her work. At the age of graduation, she is able to do a day's work. She may be only sixteen years old, yet she can do the work of a housewife—cook, wash and iron, sew, scrub, milk the cows, and other odds and ends or chores that fall to the lot of every farmer's wife. The country girl is a worker. She is trained along those lines. If there are several girls at home, then those not needed in the home work "hire out"—and the earnings are handed over to the parents.

The sum total of her amusements are Sunday visiting, Sunday baseball, dancing, and an occasional chance to see a movie. Of circuses, theatres, operas, parks, camping trips, motor tours, club and

sorority gatherings, she knows nothing. Her pleasures being few, simple and innocent, the dangers accompanying urban pleasures and amusements are beyond her realm. In her rural surroundings, there are no "callings" beckoning her to launch upon a "career."

Generally speaking, the country girl is not filled with big ideas. She has no hankering for social fame, is not planning a future life in the midst of big things. She faces a future that is streaked with hard work—marrying, raising many children, and doing the house work and her portion of the farm chores; a life that is Christian and fruitful, albeit moderns condemn it.

Her girlhood days not being crowded with worldly activities, she has time and inclination for thoughts of religion. Bending to her home tasks at an early age, she learns to be serious-minded. She realizes, even before she has reached the eighth grade, that the future has only two openings for her: the convent or married life. To what else may the country girl aspire? To be an old maid? That state is frowned upon by all rural people. Nor let us forget to mention here the big fact that even the thought of honorable, pious marriage awakens in her heart noble impulses. Many country girls, while contemplating marriage, drift into a pious life as a preparation for a future happy married state, and this life ends in the vocational forces obtaining the mastery. Again, the thought of a future married life, with its worries, obligations and incessant toil, strikes deeply into the hearts of many country girls. Many solve the problem by entering the convent. Not that they look for ease in the religious life, for they have been inured to work; but in the convent they foresee a more quiet, peaceful and fruitful life—a life of labor, yes, but with compensations vastly different from the life of labor on the farm. In a word, the religious life has a chance in the country to appeal to girls in its true colors. In the absence of worldly distractions, it looms up as the highest type of life. The rural pastor helps the situation by his zealous regard for the vocational needs of the Church.

V

The city girl is surrounded by the world; she lives in and breathes its very atmosphere. Many callings beckon to her. There are innumerable channels of activity open to her. She sees the bright

lights and they fascinate—for who is immune? She leads a crowded life, a life that banishes all thought of Religion. She is not wicked, not bad; she is a good girl surrounded by many worldly things that thrice tempt her. Thus, she grows up into the modern type, a finished product of modern life, the life that preaches the World.

Without delving deeply into the matter, it is easy enough to recognize that the average city girl has a host of forces playing about her that lead, not to the convent, but to some worldly shrine—to wealth, fame, pleasure, comfort and ease, social success, etc. Nothing of the sort exists in the rural districts. True, rural life is no longer a life of pure Arcadian simplicity. Many changes are taking place even in the country. But, even so, the rural stretches are still lacking the sparkle and the glitter of urban trappings. Country life is simple still. And what, after all, is more conducive to fostering vocations than a simple, pleasant life? Is it not the country's girl's good luck to live in a place where God is supreme, and where man is merely a man, and nothing more? Is it not her good fortune to be removed from a life in which man is too frequently deified, in which Progress is reckoned as the almighty dictator, and human ambition is shaped and spurred on by voices other than the voice of Christ?

VI

To the glory and honor of the country girl let her be given credit for choosing in such large numbers that life to which her rural environments naturally urge. Instead of breaking away from the Call, she is heeding it; instead of drifting along amid surroundings that are often drab and colorless, instead of murmuring because of the drudging demands of the soil, she makes all things serve her end—the convent life. She may be lacking in culture and general accomplishment, and may wear a style of dress that is a year behind the times on the day that she enters the convent, yet she will appear on her Profession Day as a true Nun, ready to obey her superiors and capable of doing her work efficiently. Our Sisterhood is vigorous. It is successful. It is increasing in strength. It recruits three-fifths of its candidates from the country.

But the Catholic rural population is dwindling, and the field shrinks. Teaching the Catholic rural population to remain on the

soil, and to seek its prosperity, life, and salvation there, is the surest way in which to maintain the present numerical strength of the Sisterhood. To understand the great importance of the rural parish and to favor it with whatever is humanly possible to give in order to keep it the dynamic thing that it is, means helping to check an exodus from the soil which, if not stopped, will result in serious vocational losses to our Church.

ST. PAUL'S SERMON TO THE ATHENIANS

By CLAUDE VOGEL, O. M. CAP.

St. Paul came to Athens from Berea in Macedonia, whence he had been expelled by men averse to the doctrines of Christ. His heart was heavy as he said farewell to the guides who accompanied him, and who bade him remain in Athens till it would be safe to return and resume his work in Macedonia. Athens! What a throng of brilliant scenes passes over the memory at the mention of that classic name! What a host of grand and heroic figures sweep across the stage of the imagination! "It was at Athens that the human form, sedulously trained, attained its most exquisite and winning beauty; there that human freedom put forth its most splendid power; there that human intellect displayed its utmost subtlety and grace; there that Art reached to its most consummate perfection; there that Poetry uttered alike its sweetest and its sublimest strains; there that Philosophy attuned to the most perfect music of human expression its loftiest and deepest thoughts."¹ It is true that the Athens to which St. Paul came had lost much of its political importance. Still, it held a prominent place in the world of letters, and the city as a whole presented to the eyes of the visitor a much finer appearance than in bygone days.² There in the heart of the city was the Agora, the favorite resort of idlers and men of leisure; in the north loomed up in all their picturesque beauty the Areopagus and Acropolis; to the south stood the world-famed museum, while everywhere between rose the finest temples, statues, altars and public buildings. No doubt, the Apostle who spoke of his native place as "no mean city," and who longed to "see Rome," was not indifferent to the sight of so many masterpieces of Grecian art.

But, as Paul wandered about the city in silence, one feeling was paramount in his heart, and that was of indignant zeal against a city whose countless idols furnished convincing evidence that it was "wholly given up to idolatry." Indeed, according to Petronius, "it was more easy to meet a god in Athens than a man."³ Piercing

¹ Farrar, "The Life and Work of St. Paul" (New York, 1888), p. 295.

² Gigot, "Outlines of New Testament History" (New York, 1902), p. 281.

³ Farrar, *op. cit.*, p. 297.

through these deities of stone, Paul described under them the dark pagan void forbidding him to regard with complacency an art which was avowedly the handmaid of idolatry, and covertly the patroness of shame. Hence, among the brilliant externals of paganism, little, if aught, was in his eyes worthy of admiration. But of the many altars visible in every street, there was one by which he lingered with special attention, as he read with deepest emotion the inscription: "To the Unknown God." As he stood contemplating that altar, he could not refrain from regarding it as an evidence of the unsatisfied aspirations of heathenism. What else could that altar with its unknown deity prove but that the gods hitherto worshipped were inadequate, and that the Athenians were yearning for Jehovah, the God of Israel?

Burning with zeal to enlighten a benighted people, Paul could not stand pondering in that idol-crowded street, but followed the train of men, women and children to the Agora where he introduced his Christian message. But the noise and bustle of the market-place was distracting and many caught only imperfectly the drift of his new doctrines. The Athenians, therefore, led the speaker to the Areopagus, and thus gave him a splendid opportunity to expound his doctrines before the Senate and the people of the city. Standing under the blue dome of heaven, with the rock of Acropolis towering overhead, he addressed them thus:

"Ye men of Athens, I perceive that in all things you are exceptionally religious.⁴ For, passing by and seeing your idols, I found an altar also on which was written: 'To the Unknown God.' What therefore you worship without knowing it, that I preach to you. God Who made the world and all things therein, He, being Lord of heaven and earth, dwelleth not in temples made with hands. Neither is He served with men's hands, as though He needed anything; seeing it is He Who giveth to all life, and breath, and all things. And hath made of one all mankind to dwell upon the whole face of the earth, determining appointed times and the limits of their habitation. That they should seek God, if happily they may feel after

⁴The Douay Version has "too superstitious." The original Greek is *δῆσι δαίμονες τέρους*. "Exceptionally religious" is more conciliatory than "too superstitious"; hence it is more in keeping with St. Paul's mind. Cfr. Farrar, *op. cit.*, p. 307, note 6.

Him or find Him, although He be not far from anyone of us: For in Him we live and move and are, as some also of your own poets said: 'For we are also His offspring.' Being therefore the offspring of God, we must not suppose the Divinity to be like unto gold, or silver, or stone, the graving of art and device of man."⁵

Here we have a speech as interesting as it is opportune. Before giving its conclusion, let us pause for an instant and notice the consummate skill with which it was framed. The introduction is a happy "*captatio benevolentiae*," showing both the speaker's keenness of observation and his accomplishment in impromptu address. It was a happy Providence that called his attention to the altar with its nameless inscription, and, keen as he was, he saw in it an evidence that, after all, the Athenian and Christian stood on common ground, the only difference being that the Christian knew his God, whereas the Athenian did not. "What therefore you worship without knowing it, that I preach to you." In this condescension Paul was acting on his own principle of "becoming a heathen to the heathen, as one without law to them without law." "Men of Athens," he said, "there is but one God in whom you believe but whose name you still ignore. This is the same God I intend to speak of today. He is, first of all, the Creator of the world which He made out of nothing." The Epicureans, whom the speaker saw among the audience, believed that the universe resulted from a chance combination of atoms, but Paul tells them that their Unknown God by His almighty fiat created it out of nothing. The Athenian multitude believed that God was confined to temples and shrines made by human hands, but, de-consecrating their idolatrous monuments, he assured them that the Unknown God dwelt everywhere in His own eternal temple of creation; that He was all-sufficient for Himself and depended not on their service. "He being Lord of heaven and earth, dwelleth not in temples made with hands. Neither is He served with men's hands, as though He needed anything, seeing it is He Who giveth to all life and breath and all things." He continued and told them that, from one man, the great Unknown God made the whole human race, and that His loving Providence cares for all men, individuals as well as nations. Emphasizing our dependence on the Unknown God,

⁵ Acts, xvii. 22-29.

the speaker was not satisfied with his own epigrammatic statement: "in Him we live and move and are"; but he enforced his view by an appeal to their own poets: "For we are also His offspring."⁶

Thus far the speaker had given a plain statement of the attributes of the God known to the Jews as Jehovah and to the Athenians as "the Unknown." He had acquitted himself well, and the motley audience was insensible neither to his considerateness nor to his eloquence. Taking courage, he next launched forth with his application. He told them that, during long centuries of their history, the Unknown God had overlooked or condoned their ignorance, but that now He called them to repentance, and would one day judge them in righteousness by Jesus Christ, upon Whose work He has set His seal by raising Him from the dead. "God, indeed, having winked at the times of this ignorance, now declareth unto men, that all should everywhere do penance. Because He hath appointed a day wherein He will judge the world in equity, by the Man whom He hath appointed; giving faith to all, by raising Him from the dead."⁷

That was enough. No sooner had Paul referred to Christ, no sooner had he hinted at that cross which was folly to them, than all interest was at an end. The Acts say that "some indeed mocked, but others said: 'We will hear thee again concerning this matter.' So Paul went out from among them. But certain men adhering to him, did believe, among them was also Dionysius, the Areopagite, and a woman named Damaris, and others with them."⁸ It was a cold reception that was accorded his heartfelt words, and Paul left the city as he had entered it, a despised and lonely man. But a beginning had been made, and it was fostered by that same Dionysius, the converted judge of Areopagus, who, according to Eusebius, became the first bishop of Athens.⁹ In the next century Athens furnished martyrs and apologists to the cause of Christianity. In the third century the Church flourished there in peace and unity, while in the fourth century it was represented by a Bishop at the Council of Nicæa, and its Christian Schools harbored and trained

⁶ This verse is found in the works of Aratus, a Cilician poet and a fellow-countryman of Paul. Cfr. Fouard, "St. Paul and His Missions" (New York, 1894), p. 152.

⁷ Acts, xvii. 30-32.

⁸ Acts, xvii. 32-34.

⁹ Cfr. Fouard, *op. cit.*, p. 155.

such celebrities as St. Basil and St. Gregory of Nazianzus. Nor did many centuries elapse ere its Tutelary Goddess, Athena Parthenos, resigned her place to the meek Galilæan Maiden, the Virgin Mother of God.¹⁰

The celebrated sermon of St. Paul from the Areopagus has often been the subject of earnest study. But, in appraising this sermon, it is not uncommon for commentators to overlook a very important matter—that is, the consideration of the discourse as one organic whole. They comment on it verse by verse, but, unless the verses are taken collectively, the proper character of this sermon will not be discerned. This eloquent utterance of the Apostle is not, as is frequently supposed, a purely Christian dogmatic sermon, but rather a symposium of those truths which constitute natural religion. In other words, it never gets beyond the apologetic stage. This is clear from the following. In Acts, xvii. 23, Paul says: "What therefore you worship without knowing it, that I preach to you." In these words he announces that the subject of his sermon is in some way already known and believed by his audience. To keep his word, he had in the beginning especially to speak of those truths with which his audience was at least partially acquainted. Such truths are those of natural religion, the existence of one Supreme Being, Spiritual and Infinite, Creator and Preserver of the world, Rewarder of good, Avenger of evil. These are philosophic truths which the human mind can grasp without supernatural aid, and Paul showed tact and prudence in preaching philosophy rather than theology to a people thoroughly pagan.

This conviction is all the more apparent when we consider the behavior of the Athenians during the sermon. So long as Paul remained in the realm of natural religion, they listened without a whisper; but, as soon as he set foot on theological ground—as soon as he commemorated Christ mocked, beaten, crucified and risen, Who was to judge all men—they called a halt, ridiculed him, and gave him to understand that they disapproved of his doctrine. They were ready to accept natural religion, but not revealed religion. The Sermon on the Areopagus, then, is a basic or introductory sermon to

¹⁰ *Catholic Encyclopedia*, Knights of Columbus Edition, Vol. XI, pp. 43 sq.

the Christian religion.¹¹ Such prudence and tact in the choice of a subject is worthy of Paul, who possessed the singular gift of transferring himself into the minds of those whom he was to address. In this habit of seeking common ground with his audience, and of speaking to them not from a higher plane but from their own level, lies, to a great extent, the secret of Paul's oratorical power. "There was in him (while he keeps his main spiritual aim always before him) an extraordinary subtlety and versatility, which adapted itself easily and rapidly to the circumstances of the moment. If I were to fix on any one characteristic which, after a little careful study, seems to stand out most prominently on the surface, I should say that it was his tact and presence of mind."¹² In like strain Cardinal Newman says: "He made it [human nature] his own to the very full, instead of annihilating it; he sympathized with it, while he mortified it by penance, while he sanctified it by the grace given him. Though he had never been a heathen, though he was no longer a Jew, yet he was a heathen in capability, as I may say, and a Jew in the history of the past. His vivid imagination enabled him to throw himself into the state of heathenism, with all those tendencies which lay dormant in his human nature carried out, and its infirmities developed into sin. His wakeful memory enabled him to recall those past feelings and ideas of a Jew, which in the case of others a miraculous conversion might have obliterated; and thus, while he was a saint inferior to none, he was emphatically still a man, and to his own apprehension still a sinner."¹³

¹¹ Cfr.. Kisel, O.S.B., "Die Areopagrede des hl. Paulus. Eine apologetische Rede" in *Theologisch-praktische Quartalschrift* (Linz), LXXVII, 674 sq.

¹² J. S. Howson, D.D., "The Character of St. Paul" (New York), p. 9.

¹³ Newman, "St. Paul's Characteristic Gift," in *Sermons Preached on Various Occasions* (New York, 1921), pp. 102 sq.

SELF-TIED SEBASTIANS

By W. W. WHALEN

In my day as curate, only ten years ago—but oh my, how the world, even among the clergy, has clipped ahead (or behind!) in that decade!—in my heyday, as I was saying, we curates were just as cantankerous with the pastors as the pastors had been themselves when they wore the lowly livery of the curate. But one thing I liked about us curates of ten years ago: we were, I think, never martyrs.

So many curates of this year of disgrace are hugely wronged—to their way of thinking. The green-orbed pastor is trying to hide the assistant's brilliancy, working might and main to elbow the youth into the shadowy corner among the wallflowers, endeavoring to plant his rubber heel on that stiff and stubborn young neck.

The pastors have faults, and so have the curates—many more probably than the pastors. God made the one to match the other. It's a splendid discipline, is clerical life, to round out a man's character and knock off the rough edges of selfishness. Some day, when these martyred curates are pastors themselves, they'll understand. Then they'll know the secret griefs that now enter not into their ken.

I think that, as a class, the clerical youths of 1926 are a prouder—dare I say a more conceited?—mass and mess of humanity than their predecessors of the misty ten years ago. J. G. Holland's definition is even truer today than when he wrote it a generation ago: “‘Young America’ is made up of about equal parts of irreverence, *conceit*, and that popular moral quality familiarly known as ‘brass’.” A number of modern curates never make a mistake; and, if nobody loves a fat man, how can anybody love a fatheaded one, when the fat hangs down over his moral optics, and blinds him to his blunders! (I've just found out that the original meaning of fathead is a little minnow in the Mississippi.)

Too perfect for perfection is many a modern curate. He's touchy—mother of Moses, how touchy! A frown—that little lowering of beetle brows—is construed into a sneer. A somber silence on the part of an elder, which may be due entirely to worry, is a tacit criticism of his young lordship. How would you like to live with a

curate who dwelt beneath your mortgaged roof for two solid years without batting an unnecessary word in your direction? Would you call such silence golden? I know at least one pastor who's done it and suffered patiently. The housekeeper—not indeed entirely without reason—was called to task by this young “prince of wails.” Now only pastors understand how difficult it is to secure a good housekeeper and the miffed lady gave notice: “I’ll leave within this hour!” The poor pastor had to eat crow. No, that doesn’t mean that he bagged another and worse cook. He had simply to raise the dowager’s wages, and allow her more privileges, although already she enjoyed far too many.

To such a curate even the best-meant word of caution is an affront. A sparkling, even facetious critical comment on our Mississippi minnow detonates an explosion. And how modern youth can talk in its own defence! Grandma pales into a stutter before such volubility. If he sings badly at Mass, or perhaps in his room with the graphophone, one must still wax eulogistic about his vocal cords. There’s only one living John McCormack, but there are many McCormacks hitting high notes in their minds. And some of them are clerics.

Such a curate counts the day lost whose low ascending sun doesn’t hand him a chance to talk scathingly about the pastor. In justice, I must say this for him: he talks only to other priests, and hasn’t committed the heresy of taking the laity into his confidence. Perhaps he shows shrewdness here as well as charity: the pastor is as a rule highly esteemed, and such a curate usually isn’t. The aura of our personality somehow betrays us, and the men and ladies in the pew are far from being deaf-mutes and blind to sacerdotal idiosyncrasies.

You will usually find that the pastor has never anything but kind words to say about our obstreperous young minnow. No clerical visitor has ever yet been regaled with anything but charitable reference to the malcontent. But leave the pastor’s room and trek your way to the curate’s sanctum, and you’ll get an earful about the pastor. “In heavenly minds can such resentments dwell”—and such imaginary wrongs!

What’s the real cause of it all? I wish I knew. But I’m no good at cross-word puzzles or cross-grained curates. Faber’s old

"Growth in Holiness," with its back broken, is near my elbow. I read: "Can religious men spend an hour in giving magnificent mental alms, or bearing crosses heroically, or *undergoing martyrdom*, or evangelizing continents, or ruling churches, or founding hospitals, or arranging edifying deathbeds, or working miracles at their own tombs, without their being essentially lower and grosser, *vainer and sillier* men than they were when the hour began?"

I don't declare that the curates to whom I refer are guilty of all of Faber's catalogue of dreamy nonsense. I do think, though, that they might write on their desk the slogan: *Carpe diem!* Time is swift. They don't know that yet, but they'll find out. They have their chance right here and now to labor in harmony with their pastors, and they won't. What a loss to them! I mean the curates. Such modern young co-workers hardly stop long enough to dream dreams of great sanctity. Often they're too busy thinking up an argument which will lead to a quarrel.

Our ever-complaining curates are as ridiculous a picture as the departed lady of the old melodramas who was wronged and wronged every night. Every critical onlooker, viewing that now happily defunct heroine, wanted to rise up and drive her off the stage. One's hand clenched into a fist and itched to punch, till one remembered the poor actress was only earning her "coffee and cakes," and that she hadn't written the rôle she was playing. If one chances into a *soirée* of the martyred Sebastians, who are all aquiver with pastoral arrows, one feels impelled with the same itching.

All these thoughts were suggested by an article which THE HOMILETIC AND PASTORAL REVIEW ran about a pastor standing, like a drooping old lilac, over the grave of a former assistant, for whose enthusiasm and zeal he had shown no appreciation. The assistant had never had his fling—in a good sense. Yes (God forgive us!), there are pastors who do hamper their curates at every conceivable turn, and who can learn a very salutary lesson from the article in question. But there's another side to the matter, and I am taking the contrary view, though not merely for talk's sake. It's a fifty-fifty proposition. That well-done essay about the drooping lilac who repented too late, I'd judge, was written by a poetic priest (God love his kind heart!) who had suffered many things in the period of his curateship. He pictured the buried priest, who

had been shipped to a mud-hole parish, as throwing up his hands, going rapidly to seed, never living up to the promise of his youth, and sinking into an early and inglorious grave—perhaps from indigestion brought on by lack of physical exercise. But should the inappreciative pastor shoulder the full responsibility for the tragedy? I've had my heartaches, and so have you, priest reader. I gabbled the bitterness out of my soul—though not, I hope, into wrong ears. It's the juggled-in resentment that spreads poison in our souls. It's the picking at the wound that makes it cancerous.

If that young priest, now in his premature grave, had only twisted misfortune into achievement; if he had but built his tribulations into stepping-stones to higher things; if only he had a heart big enough to buck himself up; if, when he was slated for Mud Run with his hide raw from the fault-finding tongue of his ex-pastor, he had just thrown himself down on his face in his church on the altar-steps, as many other priests have done, with no earthly eye to witness but that winking little red lamp; if he had only sunk his teeth into his anguished lips instead of into his lonely heart, he wouldn't have died a failure.

That's where men of the world seem at first sight to enjoy an advantage over priests. They have their wives, and, when life cheats them, the tender maternal heart senses the child in the man, sees her son in her husband, and she consoles. Such consolation is not for us, not even in dreams. But then have we not a far greater Helper at hand? Have we not the mighty Eternal Himself to assist us, where the husband owns only poor weak humanity, which may grow catty and hysterical? We have the Source from which comes all love—Him who is love itself.

If that priest could now come out of his Purgatory—lengthy, I fear, because of his failure to make the best use of his life; if his silent tongue could speak from the clayey grave to his old pastor who hung in sorrow over that mute mound, that death-tied tongue would confess: "I blamed you for my fiasco, when I should have blamed myself. Yours was the cross indeed." (The answering tears of the old man standing above would attest to that.) "But I didn't carry on. I balked. I shied at shadows. I saw red foot-prints that should have led me on and upwards. The very stones of Calvary cried out to me to hasten to my goal. No life can do

big things without sorrow and pain. It's the price of birth. But my great vocation was stillborn, because *I fancied myself a martyr*, when I should have understood that I had freely chosen martyrdom as the portion of my inheritance. I'm in the land of beginning again. But, oh, if I had my life in the world to live over!"

Why did not that poor foolish priest, now in his too early grave, imitate the silent Watcher of whose patience the flickering red light is a symbol? Why could he not understand what the famous Jesuit pulpit orator meant, who had been packed off by his Superiors to the back of Godspeed, where his splendid, rhetorical sermons wouldn't count for a darn? As this Jesuit looked around at the miserable hovel of a church—with its broken windows, its moth-nibbled carpet, its cracked walls with their leprous spots, and its daubed picture of St. John with a sickly-eyed eagle looking like a famished buzzard—as he surveyed this general picture of desolation, uplifted by the eagle spirit of Ignatius, he sank to humble knees, and whispered: "Dear Lord, if you can stand such surroundings, why can not I?"

O foolish, foolish priest, with the weapons of eternity in your hands, to let a little thing like earthly disappointment beat you flat to the ground! O moral suicide, who slunk into a cowardly grave, *a self-crowned martyr*, because of a pastor whom you had known—but mayhap had never understood!

Why didn't you show that pastor the stuff whereof you were made? Did he not come to your grave and bless your memory with a man's tears? What! You know all about it now! But you should have also known it then. God couldn't have done more for you. Where do you think your Master was born? In a king's castle with purple and fine linen and a soft-garmented nurse? "The darkness of a stinking stable was his midwife," as one of our early Christian Latin poets (I forget which) expresses it.

And when you had succeeded, O dead priest, as you would have succeeded—any of us can succeed, but it's the saints and heroes who fail bravely—who would have been your best friend in your success, the first to hasten to your side, as one little Girl sped over the hill country to her cousin to whisper of the golden Weight she carried near her heart? Who but that pastor who might have

broken you, but didn't? He had made you. His was a hard school, but after all, since you learned its lesson, a good one.

Heavens! I'm out of puff from that burst of near-eloquence. Laugh with me, do. I know the pastors are chiming in—nothing static there—and a good many of the curates. But I fear the self-made martyrs take themselves and their daily trials too seriously to laugh. I've tried to pelt their martyr's halo off. Have I even knocked it awry? Even if I have, they'll probably adjust it again presently.

LAW OF THE CODE ON FAST AND ABSTINENCE

By STANISLAUS WOYWOD, O.F.M., LL.B.

The law of abstinence forbids the eating of fleshmeat and broth made of meat, but does not forbid the use of eggs, milk and milk products (*e. g.*, butter, cheese), and seasonings made of the fat of animals (Canon 1250).

The law of fasting demands that only one full meal a day be eaten, but it does not forbid one to partake of some food in the morning and in the evening. The quantity and kind of foods which may be eaten morning and evening are regulated by the approved customs of the particular places. It is not forbidden to eat fleshmeat and fish at the same meal, nor to eat the full meal in the evening and the collation at noon (Canon 1251).

Days of fast had been ordained by God through Moses for the Jews, and, though these laws ceased with the coming of Christ, the early Christians remembered the example of Christ and introduced of their own choice various days of fasting, without being forced thereto by ecclesiastical laws. That the practice concerning days of fasting varied considerably in the various countries was an inevitable result of regulations introduced by custom. The fast before Easter (Lent) is the most ancient of all fasts; the Council of Nicæa (325) refers to the *Quadragesima* as an established practice (*Decretum Gratiani*, c. 3 D. 18). Pope Innocent III states that Advent is kept as a season of fasting (*Decretales Gregorii IX*, c. 2 *De observatione ieiunii*, lib. III, tit. 46). The Wednesdays and Fridays throughout the year were days of fasting in the ancient Church (*Decretum Gratiani*, cc. 11 and 16, D. III *De consecratione*). The Saturdays throughout the year were observed as days of fasting in memory of the burial of Christ, as Pope Innocent I states (*Decretum Gratiani*, c. 13, D. III *De consecratione*). The fast of the Ember Days is mentioned by Pope St. Leo I (*Decretum Gratiani*, cc. 6 and 7, D. 76); the fast on the vigils of the holydays and the days of the Apostles is inculcated by Pope Innocent III (*Decretales Gregorii IX*, cc. 1 and 2 *De observatione ieiunii*, lib. III, tit. 46).

The Code distinguishes between fasting (one full meal a day)

and abstinence (refraining from fleshmeat). Long before the promulgation of the Code the Fridays throughout the year had become days of abstinence only. The Saturdays, which had been days of fasting likewise, became days of abstinence only, and in some places contrary custom had abolished both fast and abstinence on Saturdays. In the Second Plenary Council of Baltimore the Fathers of the Council requested the Holy See to grant a general dispensation for the whole country from the abstinence on Saturdays. The Holy See answered that the individual bishops should apply for the dispensation, explaining the reason why they thought such a dispensation advisable (*Acta et Decreta Conc. Plen. Baltimor. II*, Instruc. III, n. 10, p. cxlv). Various indulgences and faculties granted to the bishops of the United States obviated all difficulties which the laws of fast and abstinence might cause. The Code abolishes Saturdays as days of abstinence, and introduces other mitigations of the former law on fast and abstinence.

DAYS ON WHICH FAST OR ABSTINENCE OR BOTH ARE OBLIGATORY

Abstinence only is to be observed on all Fridays.

Both abstinence and fast are to be kept on the following days: Ash Wednesday, Fridays and Saturdays of Lent, the Wednesdays, Fridays and Saturdays of the Ember Weeks, the vigils of Pentecost, Assumption of the Blessed Virgin, All Saints, Christmas.

Fast only is to be observed on the other days in Lent.

On Sundays and holydays of obligation, except a holyday occurring in Lent, there is neither fast nor abstinence. The vigil fast of holydays is not anticipated on Saturday when these feasts happen to fall on Monday. The Lenten fast ends on Holy Saturday at twelve noon (Canon 1253).

HOW FAR IS ABSTINENCE ESSENTIAL TO FAST?

The distinction of the Code between days which are of both fast and abstinence and days of fast only is new. Formerly a day of fast implied abstinence from fleshmeat, but the Holy See had granted indulgences to many countries dispensing the people, or giving the bishops authority to dispense, from abstinence on all the weekdays of Lent except two (usually Fridays and Saturdays).

On the days on which fast only is enjoined, persons who are not

obliged to fast (*e. g.*, young people under twenty-one years of age, the sick, feeble, hardworking people) may eat fleshmeat as often as they desire. Persons, however, who are obliged to keep the fast may *not* eat fleshmeat several times a day on days on which fast only is prescribed, as was declared by the Committee for the Authentic Interpretation of the Code, October 20, 1919 (*Acta Ap. Sedis*, XI, 480). May persons, who are not excused but have been dispensed from the fast, eat fleshmeat several times a day on days on which both fast and abstinence are prescribed? It is evident that the law of abstinence remains, if the dispensation relieves from the fast only, for the two obligations are distinct and separable. The general indults or dispensations (*e. g.*, the indult for workingmen in the United States) often do not grant dispensation from the fast, but rather from abstinence on days of fast and abstinence. If members of families of workingmen are not excused from the fast for reason of age, poor health, hard work, etc., but are dispensed from the fast by the Ordinary or the pastor or a confessor delegated for the purpose, they may eat fleshmeat several times a day on days of fast and abstinence on which the indult relieves from the abstinence. The bishop may restrict the dispensation from the abstinence to the eating of meat once a day only, but, unless he does so, the persons dispensed from the fast may eat fleshmeat several times a day (*cfr.* Sabetti, "Theologia Moralis," 27th ed., n. 331, p. 318; Slater, "Cases of Conscience," I, 350).

KIND OF FOOD ALLOWED ON DAYS OF ABSTINENCE

Distinction must be made between days of abstinence only and days of both fast and abstinence. Canon 1250 states that on days of abstinence fleshmeat and the "juice" of such meat is forbidden, but that eggs and milk products and food seasonings from the fat of animals are permitted. On days of fast fleshmeat may be eaten at the principal meal on the days in Lent, with the exception of Ash Wednesday, the Ember days in Lent, and Fridays and Saturdays of Lent. What food may be eaten at the principal meal on days of both fast and abstinence? The food that the law of abstinence permits; wherefore, the former prohibitions in force in some places before the promulgation of the Code (by which even the use of eggs, milk and products of milk and seasonings of food

from the fat of animals were forbidden) are no longer in force. The kind of food permitted at breakfast and in the evening on days of fast is not specified in the Code; on the contrary, it explicitly demands that the approved customs of the various places are to be observed with reference to both the quantity and kind of food permitted at these times. Since there is no general law, what is the particular custom in reference to kind and quantity of food that may be eaten at breakfast and in the evening in the United States? We saw above that fleshmeat is allowed once a day only (at the principal meal) on days of fast (without abstinence) to all who are obliged to fast, and the Holy See said that the contrary opinion of some authors could not be put in practice with a safe conscience. The question, therefore, concerns the use of eggs, milk, milk products, and seasonings of food made from animal fats. In the United States custom has introduced the practice of taking coffee, tea, etc., in the morning with a small quantity of bread, rolls, etc., and of eating eggs and foods made of milk in the evening. The late Cardinal Gibbons in the name of the American hierarchy requested several concessions for Lent, among which one was that the people might be permitted to eat eggs and milk products in the evening. On August 3, 1887, the Holy See answered that the eating of these foods may be tolerated (*dissimulari posse*).

Ordinarily, the distinction between fleshmeat and fish is easy. There are, however, many kinds of animals which are not fish or sea food (*e. g.*, various water fowls and certain mammals living entirely or to a great extent in water). There is no doubt that shell fish (oysters, clams, etc.) and crustaceans (lobsters, crabs, etc.), are commonly considered the same as fish (cfr. Sacred Penitentiary, January 16, 1834; *Acta Sanctæ Sedis*, I, 428). As to water fowls and aquatic or semi-aquatic mammals, there is no explicit declaration of the Holy See. At the time of St. Thomas Aquinas it seems that the question whether a certain animal was considered to be forbidden food on days of fast was decided by the fact whether or not the animal habitually lived on land or in the water. Frogs and turtles have been generally considered as Lenten food. As to water fowls and aquatic or semi-aquatic mammals, one cannot state a general rule, and the custom of the various places must be consulted. If the majority of people of a certain locality do not consider the

aforesaid fowls and mammals as fleshmeat, they are proper Lenten food in those places.

ABOLITION OF ANTICIPATION OF VIGIL FAST

If the feast of the Assumption of the Blessed Virgin, All Saints and Christmas occurred on Monday, the vigil fast had according to the former law to be observed on the Saturday previous. The Code rules that the vigil fast is not to be anticipated. The Committee for the Authentic Interpretation of the Code, November 24, 1920 (*Acta Ap. Sedis*, XII, 576), explicitly declared that the vigil fast of a feast occurring on Monday need not be anticipated on the previous Saturday, and it added that the abolition of the anticipation of the vigil fast applies to any feast occurring at any time of the year. Furthermore, it stated that, if the vigil fast is obligatory, not by the general law of the Church, but by vow or by the rule or constitutions of a religious organization, the anticipation of the vigil fast is not abolished by the Code.

ABOLITION OF PARTICULAR DAYS OF FAST OR ABSTINENCE

The Holy See was requested to declare whether Canon 1252 concerning the number of days of fast or abstinence is now obligatory everywhere, notwithstanding particular laws. The Prefect of the Committee for the Authentic Interpretation of the Code answered in the affirmative (January 3, 1918; *Archiv für katholisches Kirchenrecht*, IC, 63). In some countries of Europe there were other days of fast or abstinence besides the days enumerated in Canon 1252. The above question and answer are not very clear on the point whether all other days of fast or abstinence obligatory by particular law are abolished. Nevertheless, it seems to have been the purpose of the question to ascertain whether the days of the Code only are of obligation and no others, for it would have been superfluous to inquire of the Holy See whether the days of fast or abstinence of the Code are of obligation everywhere, since it is very evident that they are of obligation, unless special indulgences (cfr. Canon 1253) have been granted to some country or diocese. Coronata ("De locis et temporibus sacris," n. 315) and the *Archiv für katholisches Kirchenrecht* (IC, 63) hold that days of fast and abstinence ordained by particular law are abolished by the Code.

ABOLITION OF FAST OR ABSTINENCE ON HOLYDAYS OF OBLIGATION
OCCURRING ON DAYS OF FAST OR ABSTINENCE

Pope Pius X had dispensed from fast and abstinence when a holyday of obligation occurred on a day of fast or abstinence (*Motu Proprio*, July 2, 1911; *Acta Ap. Sedis*, III, 305). The Code does the same, but makes an exception in reference to a holyday occurring in Lent (cfr. Canon 1252, § 4). The only holyday mentioned in the Code which can occur in Lent is the Feast of St. Joseph (March 19). The question was put before the Holy See whether fast and abstinence cease when the Feast of St. Joseph occurs on a weekday. The answer was that, in accordance with the Code, neither fast nor abstinence ceases (Committee for the Authentic Interpretation of the Code, November 24, 1920; *Acta Ap. Sedis*, XII, 576). Of the ten holydays of the Code, six are of obligation in the United States. If any of these occur on a Friday (or, for that matter, on any day of fast or abstinence), neither fast nor abstinence is to be observed. Does the same rule of the Code apply also to the abolished holydays of obligation? No, it does not. The Holy See was asked whether the abstinence ceases in France on those feastdays which are kept in the Universal Church, but are abrogated for France by concession of the Holy See (namely, Circumcision, Epiphany, Immaculate Conception and Sts. Peter and Paul)? The Committee for the Authentic Interpretation of the Code answered that the abstinence does not cease (February 17, 1918; *Acta Ap. Sedis*, X, 170). Supposing that some of these holydays (or the feast of some other Saint, like St. Patrick in the United States) are observed by the people with church functions, public gatherings, etc., may the local Ordinaries give a dispensation to the people of the places where the feasts are thus observed? He certainly may under the faculties granted to him by Canon 1245, § 2, which we explained in the June issue of *THE HOMILETIC AND PASTORAL REVIEW*.

NO REVOCATION OF PARTICULAR INDULTS, NOR OF FAST AND
ABSTINENCE MADE OBLIGATORY BY VOW OR RELIGIOUS LIFE

By these Canons nothing is changed concerning particular indults, or vows of individual persons or moral bodies, or the constitutions

and rules of any religious organization or approved institute of men or women who lead a community life, even without vows (Canon 1253).

The meaning of Canon 1253 is clear. The Church does not intend to abolish particular indulgences of the Holy See granted in the matter of fast and abstinence, nor does she desire to interfere with the special days of fast or abstinence that individuals or some community, town, etc., may be obliged to observe by reason of a vow, or obligations of fast or abstinence arising from the rules and regulations of religious organizations.

In the United States we have the indulgence for the army and navy, the workingmen's indulgence, and the transfer of the Saturday abstinence in Lent to Wednesday. At the petition of the Bishop of Buffalo, Pope Pius IX granted to the men in the American Army and Navy dispensation from all abstinence days of the year except six—namely, Ash Wednesday, the three last days of Holy Week, and the vigils of the Assumption and Christmas. As to the three last days of Holy Week, the common law has no abstinence on Holy Thursday and Lent ceases at noon on Holy Saturday. The indulgence may be used only while the men are in actual service in camps, barracks, boats, etc., but not while they are on furlough. The families of the army and navy men, who live with the men at their government post, participate in the indulgence (*Acta et Decreta Concilii Baltimorensis II*, Appendix p. 343).

The workingmen's indulgence granted by the Sacred Congregation of the Propaganda, March 15, 1895, for ten years, gives the local Ordinaries authority to permit workingmen the use of fleshmeat on all days of the year except the following: all Fridays, Ash Wednesday, the entire Holy Week, and the vigil of Christmas. Concerning the abstinence of Holy Week, the Code gives larger concessions, which may of course be enjoyed by the workingmen. The indulgence further states that the dispensation from abstinence permits the use of fleshmeat once a day only to those who are obliged to fast. The indulgence is given not only to the workingmen individually, but also to their families (Putzer, "Commentarium in Facultates Apostolicas," 297). The indulgence has been renewed every ten years. The last renewal was obtained by Cardinal O'Connell, Archbishop of Boston, in the name of the Catholic

Hierarchy of the United States at the beginning of the present year (cfr. *Boston Pilot*, February 13, 1926).

The indult to transfer the abstinence of Saturdays in Lent to Wednesdays (except Ember Saturday) was first granted to the United States by the Sacred Congregation of the Council for two years on January 14, 1919; it was renewed for five years on June 4, 1920, and again in 1926 at the request of Cardinal O'Connell acting for the Hierarchy of the United States (cfr. *Boston Pilot*, February 13, 1926). In reference to this indult, the Sacred Congregation of the Council declared that, if persons come into a diocese where the abstinence has been transferred to Wednesday, whereas in their own diocese the Saturdays in Lent are abstinence days, they are at liberty to eat meat on Wednesday in the strange diocese, provided they give no scandal, and observe the Saturday as an abstinence day (February 9, 1924; *Acta Ap. Sedis*, XVI, 94).

OBLIGATION OF FAST OR ABSTINENCE ARISING FROM VOW

Canon 1253 states that the Code does not abolish or modify the obligation of fast or abstinence to which an individual or a community, town, etc., is obliged by vow. It was quite evident that the Code did not intend to relieve a person from the obligation which he voluntarily assumed when he promised God to perform a special act of mortification. Whether a person vowing, for instance, to observe abstinence all through Advent, Lent, etc., is obliged during that period to abstain on Sundays, depends entirely on his intention. It would not be correct to argue that the Church does not oblige her subjects to abstain on any Sunday of the year, and, therefore, that such a person is not obliged to abstain on Sundays. It is not the law, but the intention of the one making the vow, which determines the extent of his obligation. If, however, the person was not certain whether he intended to oblige himself to abstinence on Sundays, he need not consider himself obliged to abstain, because, first of all, the obligation must be certain before it binds the one making the vow, and, besides, the fact that the Church does not observe abstinence on Sunday furnishes a reason for supposing that it was not the intention of the person to oblige himself to Sunday abstinence.

A moral person or community may make a vow, provided all con-

sent to the vow, for an obligation which burdens each individual cannot be imposed by vow of the people of a parish, town, or other community, unless each and everyone consents. All persons who did not consent to the vow (*e. g.*, a future generation, newly settled residents of a town, or new members of a community), are not bound by the fast or abstinence in virtue of the vow. They may, however, be obliged to fast or abstain, either because the legitimate ecclesiastical superior has commanded its observance, or because it has become a legal custom. In a certain town the people had made a vow to observe the vigils of certain holydays with fast and abstinence and to hold processions on the feasts. Afterwards the feasts were abolished as holydays of obligation by the Constitution of Pope Urban VIII. The bishop asked the Holy See whether the successors of the former inhabitants were obliged to observe the vigil fasts and to hold the processions, at least in virtue of the precept of the former bishop who had approved of the vow of the people of the town. The Sacred Congregation of Rites answered that the present inhabitants are not obliged (November 19, 1650; *Decreta Authentica*, n. 932). The reason why the succeeding generations were not obliged even in virtue of the precept of the bishop, is that the matter of establishing days of fast or abstinence permanently in a diocese has been withdrawn by the Holy See from the jurisdiction of the bishop.

Canon 1253 rules, furthermore, that the Code does not abolish the obligation of fast or abstinence which binds any religious organization in virtue of its rule or constitutions. These are particular laws which the Code does not abolish, unless they are either contrary to the Code or are specially mentioned by the Code as abrogated. It is evident that days of fast or abstinence in a religious community, besides the days prescribed by the Code, are *præter*, not *contra jus*. In the case of the days of fast and abstinence of the Universal Church, the religious have the same obligation concerning these days as the seculars. Wherefore, the Sacred Congregation of Religious declared on September 1, 1912, that the religious enjoy the benefit of the mitigations and dispensations granted to a country by Apostolic indult, unless the indult expressly excludes the religious (*Acta Ap. Sedis*, IV, 626).

The Order of Friars Minor is by its Rule obliged to fast from

All Souls' Day to Christmas. Because the Code does not change anything in the obligations of religious arising from their Rule or Constitutions, the Holy See declared that the fast does not cease for the Order of Friars Minor on holydays of obligation which occur on a day of fast of their Rule (Sacred Congregation of Religious, March 22, 1921; *Acta Minorum*, XL, 125). Note, however, that the answer only declares that the *fast* does not cease; it does not speak of abstinence for the reason, very probably, that the Rule of the Friars Minor does not prescribe abstinence at all, but fast only. Now, it was always understood in the Order that the fast of the Rule was to be observed after the manner of the fast of the Universal Church. In former times the fasts of the Church were inseparably connected with the obligation of abstinence. In the law of the Code fast and abstinence are entirely distinct obligations, and the precept of fast does not entail the precept of abstinence. The Friars are not obliged by their Rule to observe abstinence, but fast. Therefore, they may eat fleshmeat on all days, except Fridays, the Ember Days, and the vigil of Christmas, during the fast of the Order from All Souls' to Christmas. It follows, moreover, that, if the Immaculate Conception or Christmas occur on a Friday, the Friars must indeed observe the fast, but they are not obliged to observe abstinence. Those who are obliged to fast may eat meat at the principal meal only, as has been declared to be the rule on all fast days of the Church. Furthermore, the writer of the "Disquisitio Canonica de ieiunio Regulæ O.F.M." in the *Acta Minorum* (XL, 263-265) is correct when he asserts that the Friars Minor may, in reference to the abstinence prescribed by the common law of the Church, participate in the dispensations which the local Ordinaries grant in virtue of Canon 1245, and, we would add, in virtue of any indult of the Holy See, unless the indult expressly excludes them.

PERSONS SUBJECT TO THE LAW OF FAST OR ABSTINENCE

The law of abstinence binds all persons who have completed their seventh year. The observance of the fast binds all persons from the completion of their twenty-first to the beginning of their sixtieth year (Canon 1254).

The law concerning the faithful who are obliged to observe abstinence, is the same as before the Code. As regards the obligation to observe the fast, the teaching of moralists was about the same as the Code now enacts. Formerly moralists explained the age of sixty as a legitimate excuse for reason of debility; now the Code exempts persons of this age altogether.

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

Lights and Candles in the Liturgy

I. THE SYMBOLISM OF LIGHT

Light is an essential condition of all life in the universe and the source of all its beauty. There is something almost spiritual, something so subtle and elusive about it, that it seems the most natural created symbol of God who, with vital power and energy, invisibly fills all space, quickens all things, penetrates all that is, yet ever retains His adorable aloofness, so that He is infinitely beyond our grasp, just as light escapes analysis and adequate definition. Holy Scripture loves to describe God in terms of light. "This is the declaration that we have heard from Him, and declare unto you: that God is light, and in Him there is no darkness" (I John, i. 5). The Psalmist represents Him as "clothed with light as with a garment" (Ps., ciii. 2), an image repeated by St. Paul when he asserts that God only "hath immortality, and inhabiteth light inaccessible," so that "no man hath seen Him, nor can see," not because He is in Himself invisible, but by reason of the very brightness that surrounds Him, which blinds us, even as the fierce light of the sun at noon blinds our vision; for, according to the comparison of St. Thomas, with regard to God our spiritual vision is like the eyes of the bat in respect of the light of day.

Jesus Christ, also, the Son of God, is the very radiance, the bright effulgence of the eternal Sun of Justice—the *splendor gloriæ* (Heb., i. 3). St. John (i. 9) declares the Word to be the true Life and Light of the world—"the true Light which enlighteneth every man that cometh into this world." And the Lord Himself proclaims that He is the world's light: "As long as I am in the world, I am the light of the world" (John, x. 5). And again: "I am the light of the world: he that followeth Me, walketh not in darkness, but shall have the light of life" (John, viii. 12). It is readily understood that we must understand these assertions in their moral and spiritual signification. The Eternal Word is the spiritual sun

of our lives and the light of our minds; by His divine teaching He gives to our intelligence that knowledge of divine things and of our own destiny which enables us to walk without either hesitation or fear, even if our path should be through the midst of the valley of the shadow of death (Ps., xxii. 4), for it is written: "Thy word is a lamp to my feet, and a light to my paths" (Ps., cxviii. 105).

Darkness does not permit of a true judgment of things; their outlines are then vague and deceptive, but in the light of day we see things as they are. So does the teaching of Christ and His Apostles enlighten us as to the real value of life. For that reason the Apostles are also styled "lights," both by the Church, and by Christ Himself: "*Vos estis lux mundi . . . luceat lux vestra coram hominibus*" (Matt., v. 14, 16). And Holy Church in her turn salutes the Apostolic College:

*Vos sæcli justi iudices
Et vera mundi lumina . . .*

The supernatural light that radiates from Christ and His Apostles is not only a source of illumination, but a principle of life, even as material light is an indispensable condition on which alone life is possible. Hence we sing on Christmas night: *Et exivit per portam clausam, Deus et homo, lux et vita, conditor mundi.*

The life of grace is one grand illumination, for by grace we abide in God, nor can we have fellowship with Him and yet walk in darkness (I John, i. 6). By a natural sequel, eternal life also is described in terms of light. In the blessed City of God, "night shall be no more, and they shall not need the light of the lamp, nor the light of the sun, because the Lord God shall enlighten them" (Apoc., xxii. 5). "The city hath no need of the sun, nor of the moon, to shine in it, for the glory of God hath enlightened it, and the Lamb is the lamp thereof" (Apoc., xxi. 23). The abode of the Saints is *locus refrigerii, lucis et pacis*, and eternal happiness may be summed up in the one glorious assertion of the psalmist: "With Thee is the fountain of life; and in Thy light we shall see light" (Ps., xxxv. 10), a statement of which our prayer for the departed is a most eloquent commentary: *Lux perpetua luceat eis.*

II

The early Christians most certainly conceived heaven as a place of light and brightness. Thus, St. Perpetua saw a vision of her brother, whose soul was at first detained in a place of gloom, where he suffered and expiated (a clear allusion to Purgatory); but finally she beheld him in an abode of light: *Video locum lucidum* (*Acts of St. Perpetua*). When the parents of St. Agnes, in their great sorrow, prayed by night at the tomb of their martyred child, they suddenly beheld their beloved daughter surrounded by a great crowd of virgins, who bade them cease from lamenting over her death: *Congaudete mecum et congratulamini, quia cum his omnibus lucidas sedes accepi* (*Antiph. ad Vesp.*, Jan. 21). The earliest Christian inscriptions are inspired by the same thought. Thus of a child it is said: *cujus spiritus in luce Domini susceptus est*; and an epitaph from the end of the fourth century speaks of eternal light as the direct reward and result of faith in Christ: *In Christum credens premia lucis habet* (cfr. de Rossi, "Inscript.," p. 180).

This is all in striking contrast to pagan mortuary inscriptions, with their burden of sadness and despair, in which the dead complain that they are wrapped in gloom and darkness: *Hic jaceo in tenebris* (Le Blant, "Inscript. chrét.," I, p. 13); and that other: *Thallusa hoc tumulo condita luce caret*. Such epitaphs speak the language of those who have no hope, for whom the grave swallows up—and that for evermore—all that is fair and good. To the believer even death itself is not a dark, endless night, but the dawn of an eternal day. With infinite truth may St. Peter remind the Christian people that they are a chosen generation of God, who "hath called you out of darkness into His marvellous light" (I Peter, ii. 9).

The symbolism of light is found in other religions than the Jewish and Christian. There have been fire-worshippers at all periods of human history. Both Greeks and Romans had their temples where a fire was kept burning day and night, not only in honor of the deity, but as a symbol of the deity's abiding presence. In this connection it is sufficient to mention the Temple of Vesta, in which the sacred fire was kept burning by the Vestal virgins, who were themselves the objects of great veneration and the recipients of

extraordinary privileges. Lamps were not infrequently kept burning even before the household gods, and in the inventories of temple furniture mention is made, as a matter of course, of lamps and candelabra.

God is the creator of light. When darkness shrouded the chaotic elements of the universe, He spoke the word of might, the first word with which the immortal and invisible King of the universe broke that divine silence which broods for ever over the innermost sanctuary wherein He dwells: *Dixit Deus, fiat lux!* Light is His first gift to the world, the one element which, more than anything in the material universe, is the least unworthy symbol and image of the Creator. Light is, as it were, the smile of God's countenance reflected by His creation. Holy Church, in one of her hymns, attributes goodness to God in a peculiar manner, precisely in connection with the production of this most beneficent element:

*Lucis Creator optime,
Lucem dierum proferens,
Primordiis lucis novæ,
Mundi parans virginem.*

The Greek Church hymns the Author of light with no less enthusiasm than the Latin in that canticle which is one of the greatest liturgical and literary treasures of Christian antiquity—the famous *Φῶς ἱλάρον*, of which the English translation may be seen in THE HOMILETIC AND PASTORAL REVIEW of February, 1925. The note that ever recurs in all the monuments of antiquity in which light is mentioned, is its symbolism. Light and brightness, purity and splendor are the attributes of God which most eminently become Him, and, just as light penetrates everywhere (*nec est qui se abscondat a calore ejus*) without suffering the least contamination from the objects upon which it shines, so is God with and in all His creatures. Even to material light we may apply, without undue violence, the description of Wisdom, of which Holy Scripture says that “she is a vapor of the power of God, and a certain pure emanation of the glory of the Almighty God: and therefore no defiled thing cometh into her, for she is the brightness of eternal light, and the unspotted union of God's Majesty, and the image of His goodness” (Wis., vii. 25-26).

The burning of lights during the assemblies of the Christian

people is, therefore, always a symbolic act and can never be, and never was at any time, purely utilitarian. In the Old Testament also, we find many detailed prescriptions concerning the ceremonial use of lights in the tabernacle of God, and later on in the temple of Jerusalem. In the forecourt of the tabernacle stood the altar of holocausts, upon which a fire burned day and night. This fire had been lit miraculously, for "the glory of the Lord appeared to all the multitude, and behold a fire coming forth from the Lord, devoured the holocaust, and the fat that was upon the altar" (Levit., ix. 23, 24).

Then, within the Sanctuary, there burnt day and night the seven-branched candlestick: "Thou shalt make a candlestick of beaten work of the finest gold. . . . Thou shalt make also seven lamps, and shalt set them upon the candlestick, to give light over-against. . . . The whole weight of the candlestick with all the furniture thereof shall be a talent of the purest gold" (Exod., xxv. 31 sqq.). The people were likewise commanded to bring oil wherewith to feed the lamps continually: "Command the children of Israel that they bring unto thee the finest and clearest oil of olives, to furnish the lamps continually . . . and Aaron shall set them from evening until morning before the Lord by a perpetual service and rite in your generations. They shall be set upon the most pure candlestick before the Lord continually" (Levit., xxiv. 2, 3, 4). According to Josephus, only three branches of the candlestick were kept burning in the daytime, and all seven at night. However this seems doubtful, for the text of Leviticus makes no distinction between day and night, and expressly enjoins that the great candlestick should burn continually before the Lord. It was lit from the fire of the altar of holocausts, and the lamps which surmounted each of the seven branches of the candlestick were trimmed every morning by the priests.

III

We know that the first followers of our Lord were wont to meet in the hours of the night. They seem to have done so at first from choice, and subsequently from sheer necessity. Thus, luminaries of some kind were required for the obvious purpose of dispelling darkness. Light was also required when the assemblies took place,

even by day, in the subterranean passages where the Christians of Rome were so long compelled to seek shelter for the free exercise of their religion. However, there are strong proofs to show that, from the very beginning of the Christian era, lights were used for ceremonial, or symbolical purposes. There is a passage in the Acts of the Apostles which seems to bear out our assertion. During St. Paul's sojourn at Troas, on the first day of the week, all the faithful came together to break bread. This assembly was evidently convened for the evening, for we read that, when Paul began to address them, he was so carried away by his zeal and eloquence that he continued his speech until midnight. Now the writer adds an important detail, though he makes the remark only in a casual or incidental manner: "And there were a great number of lamps in the upper chamber where we were assembled" (Acts, xx. 8). It may be argued, of course, that the great number of lamps is easily accounted for by the fact that the meeting was at night. Yet the assembly was in a room—a room in an upper story of the house—so that it would not seem that the space to be illumined could have been very extensive. There were evidently more lights than were required for the purpose of illumination, otherwise St. Luke's remark about their number would be meaningless. It is, therefore, not without reason that commentators and liturgists find in this verse of the Acts a confirmation of the opinion that lights were always used in the Church for ceremonial purposes, precisely because of their being so wonderful a symbol of Christ, the light of the world, and of the Christian faith, which St. Peter compares to "a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts" (II Pet., i. 19). Cornelius a Lapide affirms expressly that the "many lamps" were lit in honor of the Eucharistic Sacrifice, which was the chief purpose for which the faithful had been called together.

Innumerable lamps of every description have been found in the Catacombs of Rome, but they seem to have exclusively served the purpose of lighting those gloomy corridors. There are, however, allusions to lights, lamps and candles in the writings of the earliest ecclesiastical writers, and in the canons of Councils of the first three or four centuries. Thus, the fourth among the so-called Apostolic Canons says: "Offerri non licet aliquid ad altare præter novas

spicas et uvas, et oleum ad luminaria, et thymiana, tempore quo sancta celebratur oblatio." But lamps were not the only luminaries used by the early Christians. Then, as now, wax candles or tapers were burnt in the churches. Candles seem to have been much more in use in Roman than in Greek society. *Lucerna* is properly a lamp—that is, a vessel filled with oil in which the wick is plunged, or allowed to float. *Cereus* (a candle) was originally just a taper consisting of a wick rolled or dipped in wax or some other fatty substance. These tapers, or candles, were lit before the images of the gods; they were also used at funerals, and were even placed on the tombs of the dead, as we learn from the following inscription: "Ita ut Statuam meam et uxoris meæ tergeat et unguat et coronet et cereos II accendat" (*Corpus Inscr. Lat.*, VIII, 9052). Dignitaries, or officers of state, had a right to have candles, or torches, carried before them. Our custom of carrying lighted candles at the Gospel, or before a bishop, may have its origin in this practice, according to Father Thurston (cfr. *The Catholic Encyclopedia*, s. v. Candle).

It is very difficult to ascertain with accuracy at what time candles first came to be used in Christian churches. Both Tertullian and Lactantius speak of the pagan custom of burning tapers before the gods. Canon xxxiv of the Council of Elvira, held towards the close of the third century, must be quoted here: "Cæreos per diem placuit in cœmeterio non incendi, inquietandi enim sanctorum spiritus non sunt. Qui hæc non observaverint, arceantur ab Ecclesiæ communione." The interpretation of this Canon presents many difficulties, but the fact is established that candles were then in use for liturgical purposes. The Council only seems to fear a superstitious use of them in connection with the cult of the dead.

The shrines of the Saints were adorned with lamps and candles; lamps were likewise suspended from the *Ciborium* which rose above the altar. So numerous were these lights at times that they changed night into day, as we gather from a poem in which St. Paulinus (Poem. xix in Migne, *Patrol. Lat.*, LXI) describes the church he had erected over the tomb of St. Felix:

*Clara coronantur densis altaria lychnis,
Lumina cæratīs adolentur odora papyris;
Nocte dieque micant, sic nox splendore diei
Fulget, et ipsa dies, cælesti illustris honore,
Plus micat innumeris lucem geminata lucernis.*

Writers of the fourth century often speak of the vast number of lights which were burnt on certain special occasions, such as the solemn Vigil of Easter. Etheria speaks of the many lamps which were lit in the Church of the Holy Sepulchre at the Office called *Lucernarium*, so that there was "an infinite light" in the church. St. Jerome declares that throughout the East, at the reading of the Gospel, "accenduntur luminaria, jam sole rutilante, non utique ad fugandas tenebras, sed ad signum lætitiæ demonstrandum . . . ut sub typo luminis corporalis illa lux ostendatur, de qua in psalterio legimus: *Lucerna pedibus meis verbum tuum*" (*Adv. Vigilant.* in Migne, *Patrol. Lat.*, XXIII).

In this text of the great Doctor of the fourth century, we find an admirable explanation of the symbolism of our lamps and candles. The lights lit during the reading of the Gospel are a silent, but most significant profession of faith in the truth of the words that are read to us and the divinity of Him who spoke them. Jesus, the Light of the world, enlightens our minds and hearts through the Gospel; by believing in the divine message, we ourselves become children of light. Lights are also an outward sign of joy. For that very reason no lights are carried by the acolytes at Masses for the dead, or at the concluding portion of the Passion in Holy Week, which forms the Gospel of those days, nor yet on Holy Saturday or Whitsun Eve, because, though Jesus is risen from the dead, the truth of His resurrection is still doubted by the Apostles and as yet not proclaimed to the world at large, and on Whitsun eve we have not yet received the fullness of the gift of the Divine Spirit, which is poured out over the whole Church on the solemn anniversary of His first coming.

One last proof of the great antiquity of lights and candles in the Church, and we shall have done. In 398 the Fourth Council of Carthage laid down many rules and canons on matters connected with the Liturgy. One canon contains the injunction that, at his ordination, an acolyte shall be warned by the ordaining bishop of his duties and how he should conduct himself, but "*ab archidiacono accipiat ceroferarium cum cereo, ut sciat se ad accendenda luminaria ecclesiæ mancipari.*" The authenticity of this canon, as a Canon of Carthage, is doubtful. However, it is of very great antiquity in any case, since it is found in the Gelasian Sacramentary.

The lights burnt before the shrines of Saints and Martyrs are a homage to their constancy amid suffering, and an act of faith in their present glory. Our lamps and candles silently proclaim the triumphant assurance so eloquently expressed in the paschal Liturgy of the Martyrs: "*Lux perpetua lucebit Sanctis tuis, Domine; et æternitas temporum.*"

SOME LETTERS AND COMMENTS. XV

By FRANCIS A. ERNEST

At the end of the third paper of this series I promised to write out some stories—some personal stories—that I got from my Rev. uncle's lips. After writing them out, I did not intend to have my pains for nothing, but I decided to let the professor have the floor until the subject on which he was just then engaged would be finished. When the subject was actually finished, the professor's letters looked more interesting than my secondhand stories. Now the time has come for redeeming my old promise. A few weeks ago the happy days of my assistantship were terminated, at least for the present, by my appointment as pastor in a mission district. It is a regular *diaspora* territory. Three energetic priests would have their hands full if they wanted to do all the religious work that could and should be done here. There are peculiar conditions that demand the tact of a consummate diplomat and the wisdom of a seasoned saint. At first I thought that I might find a little relaxation in editing these letters after my day's work had been done. Macaulay and Matthew Arnold and others did their best literary work under such conditions. They must have been exceptional men, with bodies that could stand more and minds that worked differently from mine. I am finding my time so completely taken up by my new work, and my strength so sapped at the end of most days, that I simply must discontinue this editing work for the time being. If I could find some college or seminary professor, with no care or occupation outside of his teaching work, I should be glad to hand over to him my literary inheritance, and allow him to use his discretion in editing it. This is a bona fide advertisement. Letters addressed to me care of THE HOMILETIC AND PASTORAL REVIEW will reach me. I would forewarn would-be editors, however, that the task will demand something over and above the ability and the patience required for deciphering a phenomenally bad penmanship.

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It seems that in his younger days my uncle, who was the gentlest of men when I learnt to know him, was quick of temper and at

times even irascible. He punished a little girl of about eleven years rather harshly one time, but not unjustly. She had done something that deserved and demanded punishment in expiation and as an example and deterrent for others. It was not the punishment that seems to have mattered so much as the circumstances of it. The manner and the words, the scorn and the contempt that accompanied the punishment, did irreparable harm. The wounded feelings of that sensitive girl never healed. The pastor, with all his subsequent sorrow and kindness, could not regain that poor girl's good will. She came to the parochial school and went to church as long as she remained under parental control, but she rarely went to the Sacraments, and she never went to confession again in her own parish church. The pastor could not even make sure that she went to confession at all, though she did go to Holy Communion when the proprieties demanded it. At nineteen she married a Catholic young man of good family in the same parish, but soon after her marriage she began to miss Mass. Soon she induced her husband to sell their home at a sacrifice and to give up other valuable considerations, and to move to another part of the city. For some time after this move my uncle lost sight of the young couple, though he tried hard in several ways to keep in some touch with them and to undo the harm that had been done by his temper. When the parents of the young woman told him the latest developments, it was a sad and sorry tale that he heard. And he found that he had also lost the regard and goodwill of the parents, who held him responsible for their daughter's irreligious doings. She had now given up all religious practice, and was openly and hopelessly embittered against it. And she dragged down with her the husband over whom she exercised a strange power.

It is useless to follow up the story of this case, which is the saddest and most singular that has come to my knowledge. Of course, it is an exceptional case, as even my uncle admitted, but it is a sample of what may be the outcome of such educational mistakes. My poor uncle, by no means and in no way sentimentally inclined, broke down sobbing in a heartrending way when he told me this story. He assured me that he was praying unceasingly and making sacrifices and doing penance to atone for his fault and to obtain God's grace for the erring couple.

The second case which my uncle related to me concerned a thirteen-year-old boy. Circumstantial evidence of the strongest kind pointed to this boy, and local public opinion held him guilty of some serious malicious mischief. His own parents believed the boy guilty, and, in their despair to reform him, appealed to the pastor to deal with him according to his own best judgment. The boy had been unruly for some time. He had given trouble in school, and had become a demoralizing influence for other boys. My uncle had come to believe that something needed to be done in order to punish and, if possible, to correct the daredevil scamp and also to set a wholesome example to the growing number of the bad boy's admirers and sympathizers. I do not remember now whether my uncle told me what punishment he meted out to the boy, but it was again not the punishment itself that did the harm so much as the harshness and the contempt and the scorn with which it was administered. It was my uncle's violent temper and undisciplined indignation and stinging tongue that did the harm. The boy was not bettered, but merely cowed for a time. He brooded over the bitter experience, and his feelings seem to have rankled until he decided to leave the home and the place, where he felt disgraced. He disappeared one night, and his parents never heard of him again.

The consequences of these two cases developed so closely together in point of time that my uncle got their cumulative impression at about the same time. In between several minor cases with less serious and yet quite unpleasant results helped to cure him forever of his quick temper. He also told me that, in his pastoral activity, he had come across cases of pedagogic errors made by other priests. Even in the first days of his priesthood, and when his temper was still unbroken, my uncle had been a very spiritual man and full of zeal for souls. He had a holy mother, and afterwards he was fortunate in his educational contacts and particularly in his seminary life. And after his ordination, under the tutelage of a holy and zealous pastor, he increased in zeal as he saw the need for it. He told me that, when he became pastor, he resolved to learn to know personally, as far as possible, everybody in his pastoral territory and to seek out especially all the Catholics that had fallen from the practice of their religion. In the course of his searchings and investigations he found a number of people that

made some priest responsible for their defection or irregularity. He also came across a number of cases in which people gratefully credited some priest with having been a religious force in their life and a blessing forever. Some of these things he had heard before he made his blunders, but the impressions were not definite and strong enough to protect him against the tragedies which I have just related. He said also that in his seminary days no superior and no teacher had insisted on the supreme importance of gentleness and kindness in a priest's dealings with all his people, but he admitted that probably no amount of such teaching and training would have effected what only the bitterness of actual experience, such as he had gone through, could have done for him. It should not be necessary, my grief-seasoned uncle said, to stress every virtue which a priest ought to have and to practise in his dealings with the people. A seminarian should not need so much preaching of virtue. If he needs it, no amount of preaching is likely to help him much. He should constantly meditate on the teaching and the practice of Him whom he is to represent as a priest.

Much more of this kind did I hear from my uncle on this and on many other occasions to ensure me, as he said, against making the same mistakes as he had made. I came to fear that he was brooding over these things too much and getting into a morbid state of mind. The harrowing repetitions got on my nerves and made me fear for his sanity. I began to reason with him, saying:

"Granted that you made fatal mistakes through your temper explosions and ignorance of practical child psychology, were not those two children exceptional cases? They must have been abnormally sensitive and proud, because children of that age do not usually take such things so hard. They may feel them keenly and never forget them and never quite forgive them—I mean they may always consider such treatment to have been a mistake, and feel some pain in the memory of it—but they do not run away from home or fall away from their religion on account of it."

"I have been trying to console myself with such thoughts, but feelings of self-reproach keep on torturing me. I feel that I should have known better. I should have had control over my temper. I should have had more of my Master's gentleness. I made the mistake—unpardonable in a priest—of treating impressionable children

with ridicule and contempt. There was and is no excuse for this, and there can be no excuse for a priest to employ such unchristlike means. This is the most painful experience and memory of my grief-checked life."

"Surely, Father, you do not believe that you will be held responsible by God for the religious failure of these two sad cases. What is the good of brooding over what is past and irremediable? You have been sorry for years, and you have been doing penance for your mistakes continuously."

"I cannot help feeling that I have some share and responsibility in whatever evil has come of my pedagogic sins. Of course, everybody is ultimately responsible for himself, though others may have tempted him, or led him into sin, or provoked him to evil. I would be just as guilty if nothing out of the ordinary had come of my mistakes. I would be more guilty if I had foreseen the possible consequences. These two children were very young when they were wounded in their tender feelings, and yet they were old enough to understand the duty of forgiveness and of respect for authority, even though the authority-invested person was at fault. They will have to answer for themselves, but it is a terrible thought to have become instrumental in such religious ruin as was wrought in those young lives. Though I hope for God's forgiveness, I can never quite forgive myself."

"'All things work out unto good for those that love God.' So says the Bible. We cannot understand the ways of God. 'Your ways are not My ways and your thoughts are not My thoughts,' said the Eternal God through His prophet. God allowed you to make those fatal mistakes that you might learn through them. He made much good come out of them for you, because you have ever since been master of your temper in dealing with the young and with all sorts of trying people. If those first mistakes had not resulted so disastrously, you might have hurt many more young people and embittered older people, and you would not have won the confidence and goodwill of everybody in so marked a degree as you have won them by your gentleness and suavity. And you have preached the virtue of gentleness to others who will be helped by your experience and your charming example. I am sure now that I will keep my temper in check. It seems quick temper runs in our

family-blood. All that I know in our relationship on father's side have it."

"Yes, my dear boy, it does run in our family, and it runs in many other families. It is a common thing for people to admit that they are quick-tempered. And another common fault is that sensitiveness which is so easily offended, resents so keenly, forgives so slowly, and never forgets. I have taken great pains to explain these two common human feelings to my people, young and old; and I have also tried to make them realize how they suffer much needless and cruel and spirit-poisoning pain by allowing these two parasites of human pride to feed on their minds and hearts.

"I know it only too well because I have suffered these pains. I think I am abnormally sensitive, but of late I have been trying to reason myself out of it whenever I felt the sting of some word or act that made me smart with pain. Usually I succeed in making myself believe that what offended me, was not intended to offend me. God sends us such trials or allows them to come to us in order to develop and test our humility, because of our own accord we never seek the things that would humble us.

"What a struggle it is to get a little virtue! And how full of pain this struggle often is! I also have a sensitive nature. I feel everything. Like Cardinal Newman, I am a thin-skinned man. It is the easiest thing in the world to offend me. And, when offended, I become either provokingly mute or aggressively verbose. Then there is nothing that I am not apt to say. You have called me the gentlest of men. I may be so in appearance, but I am not in my mind and heart. It is true that I do not let my temper betray me any more into any fierce outbreaks, but the inclination is there. The outbreak is interior. You know that '*naturam expellas furca, tamen usque redibit.*' You have seen me on the point of explosions. You have seen my struggles with my old temper. I conquer it, but it is only by remembering the harm it has done and the bitterness it has caused me. The best and always effective means for checking it I find in religious considerations and motives. The after-feeling, when such a tantrum of temper was over, often spoiled a day for me and filled it with bitterness and remorse. I always feel so humiliated by it and so small that, like Hamlet, 'I could be bounded in a nutshell.'

“Weak, sin-spoilt, vicious human nature! How slowly do we learn our necessary lessons, and how dearly do we pay for them!

“It seems to be with these lessons of self-conquest as it is with most other things. The dearer we pay for them, the sooner and the better we learn them, and the more they mean to us. The things that cost us nothing, are little appreciated by us. We value things according to their price. If you have one experience like mine, it will prove a good remedy against temper explosions. How good and merciful God’s dealings are with us weak men! My temper weakness might have done endless harm in the course of time, and I might never have overcome it, if its fatal effects in the two instances that I related to you had not sobered and cured me. Through God’s mercy, the experience has helped me in other ways. It has taught me to accept all disagreeable things and happenings in the spirit of penance and with the motive of sacrifice. Bitter as the thought of those mistakes is for me, there is sweetness in the sorrow for them and in the belief that He will forgive me Who forgave David when he cried out to him: *‘Averte faciem tuam a peccatis meis et omnes iniquitates meas dele. Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis. Ne projicias me a facie tua.’* The God to Whom David prayed, will forgive any sinner who is sorry enough for his sins and follies.

“Oh, if we would only always profit by our mistakes and by the punishment which we suffer for them! Why should we make the same mistakes twice with our eyes open? And yet we do. In spite of many good resolutions I have made the same foolish and sinful mistakes over and over again, and I have suffered shame and bitterness and remorse and other punishments for them every time.

“My sorrow was probably tainted too much with natural motives. Natural sorrow has some value, but it has little curative power, and in great temptations it has no protective force. Supernatural aims and aspirations and motives will make even a naturally weak will strong, and give one a peace which no merely natural achievements can give. One thing you should learn from me, from my experience—gentleness and kindness in all your dealings with men, young and old. The Bible says (Ecclus., vii. 14): *nemo possit corrigere quem ille despexerit*. Yes, it sounds reasonable that ‘no man can correct one whom he has despised.’ It seems foolish to attempt cor-

recting one whom you have despised or ridiculed by word or action. The same Holy Scripture says that 'a whip maketh a blue mark, but the tongue breaketh bones.' There are wounds that fester and never heal, and these are the wounds struck by ridicule and sarcasm and irony and contempt. I remember teachers of my young days who did much for me in an educational way, but they wounded my feelings by sarcasm and ridicule. Though I have forgiven them fully since I had my own supreme experience, yet the memory of their treatment is ineffaceable, and it would be unforgivable, if it were not for the Christian motive. You have to be firm with children and with all sorts of people. You may have to be stern and inflexible. You may have to punish, but always be gentle and kind. The first resentment will pass away, if the punishment was just. The bitterness begotten of ridicule and contempt will never quite pass away. It will always be associated with your name and stand in your way. The memory of you will not be sweet when such ill-treated children grow up, and when they have minds mature enough to appraise things and to judge men impartially."

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During the last two years of my seminary course my uncle referred to his sad experiences several times. I cannot reproduce our discussions verbatim, but I believe I have succeeded in giving their substance. When I asked him one time why he was always digging up these old things, he said that he found comfort in these semi-public confessions and self-humiliations and a greater hope for obtaining the grace of return to the Church for the poor souls that had become prodigals through his treatment. Very likely he exaggerated his mistakes, but, even if they were as bad as he represented them and if they had all the consequences that he ascribed to them, I am inclined to call them blessed mistakes because they also had blessed results. He was perhaps the most mortified priest that I have met so far. He was the hardest worker that I have known in the priesthood. He supported two missionaries in India. He considered nothing as his own except for giving-away purposes, and lived as if he had made a vow of strict personal poverty. And his people esteemed him accordingly.

Now I will take leave of my indulgent readers with the hope that some capable priest will be found to take over the remaining letters

and publish them. I trust that in the course of time the letters of my uncle to the professor will be found and, if suitable, also published. From what I know of my uncle those letters should be at least as good as the professor's. If they are found somewhere—probably in the seminary where he taught or among the things which he left to his relatives—I should like to get the first option on editing them. Having known him so well and owing so much to him in an educational and spiritual way, I feel that I could supply needed explanations and give comments that others, without my familiarity with the writer, could not furnish. I am making this bid on the supposition and with the hope that I shall have both the leisure and the mood for the work when the time comes for it.

(Conclusion)

ANSWERS TO QUESTIONS

CONCERNING MASS STIPENDS

Question: A pastor offers two Masses every Sunday and holyday, one of which he applies *pro populo*, and the other usually for some deceased poor person. He wishes to know whether the following practice is wrong: when a member of his parish dies, friends of the deceased order Masses for the repose of his soul. In case a poor person dies, the pastor does not accept the usual diocesan fee of ten dollars for the burial services, but instead he says ten of the Masses which had been ordered by the relatives and friends on Sundays or holydays, and tries to justify his conduct by saying that he really accepted no stipends for these Masses, because, what would ordinarily have been the stipend, he has himself applied towards payment of the burial fee. What is to be said of such action?

PAROCHUS.

Answer: The practice is wrong for the following reasons. First, it is not in the power of the pastor to change the intention of the relatives and friends who give the offering for Masses, so that without their knowledge and consent the individual stipends, which we suppose were the ordinary one dollar offerings, cannot be applied to cover the funeral fee. The law of the Church absolutely demands that the priest who accepts a Mass stipend, no matter how small, is obliged to say the Mass or have it said (cfr. Canon 827). Moreover, what the pastor does in favor of deceased members of his parish who are so poor that it would not be fair to demand of them the payment of the funeral stipend, is not a voluntary charity on his part, but rather a duty, for Canon 1235, §2, rules that the poor shall be given respectable funeral and burial services entirely free of charge. That obligation is part of the burdens of the office of a pastor.

It is a well-known fact that, even in the Eastern States where the condition of the clergy is supposed to be quite satisfactory, there are many small parishes with so little income that the pastor cannot get the salary he is entitled to by the statutes of the diocese, and where the stole fees are practically nil, and the Mass stipends scarce and requests for High Masses a rare occurrence. The pastors in these places are about as poor as the poor of his parish; every dollar means something to them. It is not reasonable to demand of him to give his services without compensation, unless the poor cannot pay, and have no friends or relations who can and are willing

to pay. The pastor's fee of ten dollars is the smallest item of the funeral expenses, but its payment is often neglected by people who spend many times that amount for less important funeral affairs. It would not be wrong for the pastor to ask the people who make offerings for Masses to donate the offerings towards the funeral expenses in cases where he cannot collect the funeral fee from the estate of the deceased, but without their consent the offerings could not be used for that purpose.

PERSONS LIVING IN AN INVALID MARRIAGE WHICH CANNOT BE VALIDATED

Question: Mary and Fred are the respected parents of a large family, prominent and honored in the community. Lax in their duties, they are won back to the Sacraments and show real faith by having their children baptized and instructed. Later, by casual correspondence, the pastor discovers that Mary had contracted Catholic marriage with John still living, and after six months had left him to take up residence with Fred without any form of marriage. The community in which they reside is wholly ignorant of these facts. Fred and Mary, moreover, conceal both *in foro interno* and *externo* the state of their adulterous concubinage.

Can and must the pastor question Fred and Mary *in foro interno*, when they make no mention of their concubinage? Does the *secretum naturale* bind the pastor *in foro externo* in this case? Should the loss of the faith of the children, which will absolutely result when the pastor divulges his knowledge of the case and acts upon it, deter him from disclosing the information he solely possesses?

SACERDOS.

Answer: We take it for granted that the first marriage of John and Mary was valid and consummated, so that there is no possibility of declaring the first marriage null and void or of obtaining a dispensation from the marriage bond. As regards the woman, it is quite certain that she is not in good faith, and the same may be said of the man with whom she is living at present, for, though he might not have known that Mary was married before, he knows that he did not marry her either in the form of the Church or according to the civil law. Nevertheless, it may be that after many years of living together the man might have come to consider his status lawful. As regards the natural secret, inasmuch as the pastor knows through confidential communication of the former marriage, the matter does not fall under any kind of a secret, because the valid marriage of Mary to John is a public fact, and is considered public everywhere. That in the community where Mary is living

at present her valid marriage to John is unknown, is purely accidental. However, actually the fact is unknown, and Fred and Mary are considered married persons, and that circumstance together with the fact that there are children whose honor and reputation have to be protected, since they are innocent, requires prudence on the part of the pastor. As it does not seem probable that the parties are in good faith concerning their present relations, it is necessary to remind them that they have no right to conjugal intercourse. But may they be allowed to continue to live together like brother and sister? From the principles generally admitted by authors on moral theology concerning the *occasionarii*, it follows that persons who live in a proximate but necessary occasion of sin may be permitted to continue in the occasion of sin, provided they make the occasion as remote as possible, and provided there is no public scandal. It seems that in the proposed case the circumstances are such that separation of the parties is not possible, and at the same time there is no scandal, since the parties are considered by the public to be married; wherefore, they may be permitted to live under the same roof, provided that they are willing to abstain from conjugal relations, and sincerely use all possible precautions to avoid not only the intercourse, but also all *actus luxuriæ imperfectos*.

MAY PRIEST TAKE MASS STIPEND FOR GOOD FRIDAY MASS OF THE PRESANCTIFIED?

Question: On Palm Sunday, X announced a Mass intention for Friday. Deeming it a slip of the tongue, I joked with him after dinner about a wonderful announcement he had made. To my surprise he claimed that a stipend for the *Missa Præsanctificationum* could be demanded and accepted, just as well as for a Mass on any other day, even if there was no *sacrificium* on Good Friday. My surprise was still greater when he claimed that the question had been asked of the Sacred Congregation, and the answer had been in the affirmative. He claimed that the matter was treated a few years ago in THE HOMILETIC AND PASTORAL REVIEW. Will you please answer the doubt, if doubt it can be called?

PERPLEXUS.

Answer: The pastor very likely had in mind a question and answer which appeared in *The Ecclesiastical Review* (XVIII, 641). As to a declaration of the Holy See, we have not been able to find one on this matter. *The Ecclesiastical Review* was correct when it stated that a priest cannot fulfill the obligation attached to the offering of a Mass stipend by applying the ceremonies of the *Missa*

Præsanctificationum of Good Friday for the intention of the offeror, unless the priest tells the person that he wishes to apply that ceremony for the intention of the giver of the stipend and the person consents. It is, however, improper to do this, not only because of the bad impression it makes, but also because the people do not easily understand the difference between a real Mass and the ceremonies of Good Friday; wherefore, the consent of the offeror of the stipend might be based on error.

MASS OF THE OFFICE OF THE DAY AND OF THE FERIA DURING LENT

Question: On feasts of doubles during Lent, our *Ordo* lists two Masses, one of the feast and the other of the feria, the latter being marked private. Are these two Masses optional to the celebrant? What is understood by a private Mass, and what is meant by a conventual Mass? NEO-SACERDOS.

Answer: When the rubrics speak of a *Missa privata* in contradistinction to *Missa conventualis*, as in the *Ordo* referred to by our correspondent, the term "private Mass" does not mean the same as Low Mass, but may be Solemn High, High, or Low Mass, for the term is solely employed in that connection to designate all Masses other than the *Missa conventualis*. The *Missa conventualis* is that Mass which must daily be said in those churches which have the obligation to recite the Divine Office in choir—namely, churches at which there is a cathedral or collegiate chapter or a religious community, provided the constitutions of the latter impose the obligation to recite the Divine Office in choir. In ordinary parish churches, therefore, there is no *Missa conventualis*, and the priests saying Mass in those churches have the option to say either the Mass corresponding to the Office of the Day or the Mass of the feria.

PROOFS NECESSARY TO ESTABLISH NULLITY OF MARRIAGE

Question: In the May issue of THE HOMILETIC AND PASTORAL REVIEW, page 855, as to the necessary proofs to establish nullity of marriage, there is question of affidavits to prove that, in a marriage contracted by a Catholic outside the Church, the absence of the authorized priest was not due to circumstances which made his presence impossible. Are they married, if an authorized priest was not present at a marriage contracted since 1908? You state that such affidavits are not needed; yet they are demanded by the diocesan Curia. What if a Protestant party cannot be found to make such affidavit, and all other affidavits are duly made? SACERDOS.

Answer: Certainly there are exceptional cases in which a marriage of a Catholic to another Catholic or a baptized non-Catholic may be valid without the assistance of any priest, even since the promulgation of the "Ne Temere" Decree and the Code of Canon Law. These exceptional cases are mentioned in Canon 1098 of the Code, and the conditions under which the marriage would be valid without the assistance of any priest are there specified. We did say, however, that these cases are so exceptional that they are not ordinarily supposed to have happened, and that there is no need of insisting on affidavits of the parties to the effect that a priest could have been present, if they had desired to contract marriage in the presence of an authorized priest. At most the diocesan Curia can demand proof that the marriage did not fall under the exceptional cases of Canon 1098, and that proof can be furnished in other ways besides the affidavits of the parties. In fact, it seems that the absence of the circumstances of Canon 1098 can be proved more satisfactorily by proofs other than the affidavits of the parties.

LAST WILL MADE IN FAVOR OF A PERSON WITH ORAL INSTRUCTION OF TESTATOR THAT BEQUEST IS TO BE USED FOR SPECIFIED PURPOSE

Question: Years ago two men bought a piece of land in the Middle West. One of the men became sick and made a will that gave all his property to his partner, but he told him that the proceeds of his share in the land, whenever it would be sold, should be used to establish a home for old people under the direction of Sisters. A few years after his death, the land was sold for a townsite for a very good price. The surviving partner took the money, invested it in good securities, and used it for himself. To quiet his conscience, he gave a substantial sum of money for a new church that was erected in his parish, but he did that in his own name and got credit for it. Now, as old age warns him that his days are counted and as he has ample means for his modest needs, he realizes that he did not fulfill the wishes of his partner, who died many years ago. He wants to know what he is obliged to do. The will was perfectly legal, and gave him his partner's share of the property; wherefore, as far as the law is concerned, he is safe. When consulted, my answer was that all theologians say that "testamentum ad causas pias valet, etiamsi forma iuridica non valeat." He was not in good faith, as his anxiety proves, and I could not in conscience give another answer. It was very hard on the old man; wherefore, we agreed to submit the question to others.

Is it possible to exempt this man from the obligation of using that money for the purpose intended by the partner, who is dead? If he is not relieved from the obligation, is he obliged to spend for that purpose all the interest collected in those years? As the interest was reinvested, is he obliged also to spend the compound interest since the property was sold?

ANXIOUS.

Answer: A case decided by the Sacred Penitentiary on June 23, 1884 (cfr. Lehmkuhl, "Theol. Moral.," 9th ed., I, n. 1147), is very similar to the case proposed by our correspondent. There a person in his last illness had made a will by which he left all his goods to a certain man, and gave him a private writing, distinct from the formal will, in which he directed him to give a certain amount of the goods to charities. The testator died, the will was admitted as valid, and the man came into possession of all the goods of his deceased friend. He neglected to fulfill the request of the testator, because that private writing did not alter the will, and he was by law in full possession and enjoyment of the goods bequeathed to him. The Sacred Penitentiary answered that the man is in conscience obliged to do the will of the testator made known to him with certainty (cfr. Génicot, "Casus Conscientiæ," 7th ed., I, n. 675). Another declaration of the Sacred Penitentiary, promulgated before the Code of Canon Law, stated that it is the practice of the Sacred Penitentiary to consider bequests made in favor of religion or charity valid and obligatory in conscience, though they could not be enforced in the civil courts (January 10, 1901; *Collectanea de Prop. Fide*, II, n. 2099). In this latter decision the petitioner stated that the heir *ab intestato* refused to pay the money to charities specified by the testator, because the last will had been invalid under the civil law, and D'Annibale taught that there is no obligation in case the bequest to religion or charity is not made in legal valid form.

The vast majority of authors on Canon Law and moral theology justly hold the opinion that bequests for religious purposes are valid and obligatory in conscience upon those concerned, even though their execution could not be enforced in the civil courts. The Code (Canon 1513) undoubtedly teaches that bequests in favor of religion are valid without the formalities of civil law, though to make their execution safe it does command that they should be made in a form which is valid in civil law.

The foundation for this position of the Church is an absolutely logical conclusion from the principle that the Church is independent of the secular authority in matters of religion. If she has received the divine command to carry on the work of Christ in the world, she has a right by the will of God to acquire and possess

the earthly goods which are necessary for her work of religion and Christian charity, and she cannot be deprived of her rights or hampered and crippled in her work by the civil powers, at least not by any right on their part. This principle and the explicit declarations of the Sacred Penitentiary have led Catholic authors to be quite unanimous in their opinion on the question. The Church, undoubtedly, could have demanded for the validity of bequests in favor of religion that the formalities of the law of the respective country be observed, as she has done in some other matters of her jurisdiction, but in this matter she has not.

From what has been said, we conclude that the man in the case proposed by our correspondent is obliged in conscience to make restitution of the money which he unlawfully kept, instead of giving it to the charity for which the testator had destined it. He was merely a trustee for the fund. The investments which he made and the profit that accrued from such investment becomes part of the charity fund. He is, however, entitled to remuneration for his work in preserving and increasing the fund; and, if the gain was not only that of ordinary interest on the money but of extraordinary profit gained by his skill and special care, he is entitled to the extraordinary profit at least for the time that he held the money in good faith (*e. g.*, waiting for an opportunity to get a Sisterhood to open an old people's home in the town). Practically, it would be best to apply to the Holy See for a settlement, for the Holy See declared in the decision of January 10, 1901, that it quite readily admits persons, who hold under a legal last will property which was intended for religion or charity, to make a settlement with the Church. There is all the more reason to apply for this settlement in such cases because of the opinion of some authors that the obligation in conscience is not absolutely certain. Thus, Kenrick ("Theol. Moral.," n. 37) says that he would scarcely dare to deny the Sacraments to one who did not want to give the goods destined for a religious or charitable cause, claiming that he has a right to the goods under the civil law. It must, however, be remembered that Kenrick wrote before the above-mentioned declarations of the Sacred Penitentiary were issued.

STANISLAUS WOYWOD, O.F.M., LL.B.

COMMUNICATIONS FROM OUR READERS

Discrediting Charity

To the Editor of THE HOMILETIC AND PASTORAL REVIEW:

For many years I have been a secret admirer of Father Whalen. As a boy in college I read with interest his stories of the coal regions, and never failed to receive much edification from them. This writer has a way with him; he knows how to elevate the lives of these humble sons of toil, and show the bright side of an otherwise too drab existence. And his power as a writer has grown with the years. He has developed a way of putting things that never fails of its mark, and I find myself looking forward with keen anticipation to his articles in *THE HOMILETIC AND PASTORAL REVIEW*.

However, my subject is not the merits of Father Whalen as a writer, but the Spirit of Charity. I speak of Father Whalen merely because this article was suggested by his "Fools' Free Silver" in the January issue of *THE HOMILETIC*. And, if I start by praising him, it is not meant as a literary device to make more effective what I shall have to say in criticism of that article. My intention is not to criticize, but to present another side of the question there treated, which, it seems to me, calls for more emphasis.

Father Whalen seems to think that the purse-strings of priests are too loose. This is undoubtedly true. Priests are, as a rule, neither wise spenders nor wise investors. Many make no provision for the morrow out of their slender earnings, but prefer to live from hand to mouth, trusting a kind Providence to take care of them should they be overtaken by illness or decrepit old age. With Father Whalen, I have no sympathy for the priest that wastes his meager earnings on fads or uncertain stocks. And, decidedly, priests need warning against investing in wild schemes. Much money that should have been devoted to nobler purposes has gone to fill the pockets of scoundrels playing on the gullibility of the clergy. And, when I hear of a priest burning his fingers by investing in chimerical schemes for the rapid production of wealth, I always breathe a fervent: "Serves him right!"

But there is another side to Father Whalen's article in which I cannot so heartily concur. He would have priests examine more carefully whether a given subject is worthy of their charity before reaching down into their pockets. In support, he gives a number of instances, all from his own experience, in which he was taken in, or in which his charity was at least ill requited. Perhaps Father Whalen is justified after his experience in recording a resolution to be henceforth more discriminating in his charity. Even so, I should be sorry

to see him subjecting every beggar at his door to the rigid test of a cross-examination to see whether the man be "deserving". Charity seems to grow cold under such methods. Indeed, can we still dignify it with that name? Does not St. Paul say: "Charity is kind; . . . charity thinketh no evil; . . . charity believeth all things"?

Did I not know better, I should say that the article was part of an organized endeavor to discredit any but institutional charity. So persistently has the idea that the majority of persons pleading for a chance alms at our doors or in the busy city street are "frauds," been put forth of late in the magazines and newspapers, that it is difficult to explain it on any other hypothesis. So prevalent is this notion that our cartoonists, who naturally make use of the most familiar things to give point to their drawings, have begun to use it to illustrate other matters.

Thus, one of the cleverest, Orr, wishing to show that the constant pleas for help coming from Europe since the War are merely schemes to fool us, draws the figure of a beggar, who after years of pretended helplessness finally throws aside his crutches and dark spectacles and goes back to work. Put into words, the message would read thus: "Europe by its cry of helplessness has been for a number of years imposing on our sympathies instead of going to work, just as so many beggars in our streets are defrauding us by simulating blindness or paralysis."

And, not only have we been led to look upon our beggars as impostors, but we are told that many a one grows fabulously rich in the pursuit of his "profession". Within recent years several instances have been made public in which persons, who had lived on the chance pennies of the passerby, were found at death to leave behind them quite a substantial bank account.

Let us, for the sake of argument, accept these stories as true (though I should add that most of them seemed wofully lacking in proof), and what do they show? Merely that *occasionally* there is found one that grows rich on public charity and continues to beg after his needs have been relieved. But are we to draw our purse-strings tight—are we to close our ears to the cry of the needy—simply because there is danger of sometimes bestowing charity where it is not needed or little deserved? We cannot examine too closely whether the recipient of our alms is worthy or not, or we shall enjoy growing hard-hearted. Indeed, while we are investigating the case, the needy one may well have passed beyond the range of our power to help. Charity is good for the giver, whether or not the object of it be worthy. Charity like mercy is not "strained"; like mercy, too, "it blesseth him that gives and him that takes." Better far it is for us that we give alms at times unwisely than that we form the habit of being tight-fisted with the poor.

There seems among us a tendency to discourage every form of charity except that which is organized. Like Scrogge in the "Christmas Carol", too many are inclined to answer a plea for charity with the query whether the public institutions for the care of the destitute are no longer in operation. Now, organized charity is excellent in its way and not to be discountenanced; but we err greatly in thinking that we shall ever gather all the needy into institutions. There will always be those who had rather suffer direct need and face untold hardships than give up their homes, however poor, and their personal liberty, however circumscribed. They will not go to institutions so long as they can manage to keep body and soul together in their own homes, so long as they have a roof over their heads and a coat to their backs. Such people must be taken care of, even at the risk of sometimes bestowing an alms on one that is unworthy. "The poor you have always with you," is as true now as when Christ uttered the words in Palestine. And it is well for us that it is so. It furnishes us with the very best occasion for curbing that innate desire to have and to hold which is so strong in most of us.

What I would say, then, is this: most of us need not a warning against unwise giving, but encouragement in giving. By nature we are grasping and inclined to hold on to what we have. "How hardly do the rich enter the kingdom of God!" And why? Because their love of riches makes them fail in the great law of charity. That applies to us all. Why, then, feed our natural greed by such representations with regard to those who ask an alms? What we need rather is motives for making us generous.

And this also I would say: whether the recipient of our charity be deserving or not, the effect on us will be equally good and our reward equally great. Christ will not ask us whether we gave our alms wisely, whether we proceeded in a scientific manner, but will look to the motive that prompted us to give. Was it the great law of charity that moved us to succor a fellowman? Did we give because we loved God, and our neighbor for His sake? Very well, then; our reward shall not be wanting, even though the recipient was "undeserving". "So long as you did it to one of these My least brethren, you did it to Me" (Matt., xxv. 40).

But, if this be true of the faithful in general, it is doubly true of the priest. By virtue of his office, he must exemplify by his actions the law of the love of neighbor. He must avoid anything that has even the semblance of niggardliness or want of sympathy for the poor. He may in many a case bestow charity "foolishly"; but what of that? After all, there are very few cases in which we can know with certainty whether or not a beggar be really in want. Then, we must give him the benefit of the doubt until we learn that he is an impostor.

The reward of generous giving on the part of a priest will come to him even in this life. He will have the love and confidence of his people; they will call upon him in their needs, temporal or spiritual. Whereas the careful giver, the selfish priest, will gradually find himself estranged from his people, because he has the reputation of being miserly. He will be denied many an occasion of attending to the spiritual wants of his flock, because he has not shown himself ready to minister to their bodily needs.

Indeed, I think Father Whalen's own experience, related in "The Doctor Fetish" of *THE HOMILETIC* for February, bears me out in this point. He there tells how he had a telephone call from a man, who never comes to Mass, and hasn't paid one cent to his struggling church in five years, asking him to furnish \$450 bail to get him out of jail, so that he might not miss the hunting season. Father Whalen confesses that it gave him "a glow of pleasure" that the man should turn to his pastor in his hour of need. I wonder would he have experienced that "glow", had he in the past lived up to the resolution he records at the close of his article: "to be as hard as nails in the future". Many a soul, too, I am convinced, has called upon him in its last need, because he was known to have a soft heart for the needy. If foolish giving means the salvation of souls,—and who can doubt it?—should not the good pastor be willing to pay even that price?

There is, however, still another reason why the priest should give generously even at the risk of being laughed at behind his back as an "easy mark". As Father Holland remarks in "His Reverence—His Day's Work", there exists among non-Catholics—and even among Catholics who ought to know better—an impression that priests are indifferent to the needs of the poor; in fact, that they are just as much in love with money and know how to hold on to it just as well as other men. It is in vain that we deny the charge as being true of priests as a class. The best that we can do is to avoid lending color to it by our acts. Here is a criticism to be disarmed, and the best way to disarm it is by being generous to a fault. If a priest errs at all in the matter of almsgiving, it should be on the side of liberality. Prejudiced non-Catholics and disaffected Catholics will be only too ready to grasp at any act of ours that seems to support their charge that priests are stingy and miserly.

For the sake of these weaker brethren, ought we not to be open-handed in giving? St. Paul knew very well that the distinctions of food as laid down in the Jewish Law were not binding on Christians. And though, as being a "*scandalum pusillorum*", he was, strictly speaking, not obliged to refrain from their use, yet he said: "If meat scandalize my brother, I will never eat flesh, lest I should scandalize my brother" (I Cor., viii. 13). And to the Romans he wrote: "But

if, because of thy meat, thy brother be grieved, thou walkest not according to charity" (Rom., xiv. 15). Ought not the priest make the same concession to human weakness? Ought he not scrupulously to avoid anything that savors of hardheartedness towards the poor, so as not to give a handle to the critics of the priesthood?

Father Whalen blames himself for taking into his house during the "flu" tide a sailor and a soldier, lying on the mountain road in the drizzling rain, both of whom needed medical attention. After he had nursed them ten days, they took advantage of his absence to take everything of value they could lay their hands on and decamped. I regret exceedingly that a good priest's trust was so abused. But I cannot well see how he could have acted otherwise in the case. His bounden duty was to care for the men himself, or else see to it that they were cared for. It would have been a clear violation of the law of charity towards one's neighbor to have left them lying in the rain. How pat to the case would have been the words of Christ in the Parable of the Good Samaritan: "And it chanced that a certain priest went down the same way, and seeing him, passed by" (Luke, x. 31)! It is unfortunate that those whom we have succored should sometimes be so ungrateful as to return evil for good; but, for the sake of our priestly work and the reputation of the priesthood, we must be willing to take our chances.

But to come to the point at issue. Is there just cause for all this hue and cry that has been raised in so many quarters against mendicants? Are there so many people in this country who had rather beg than work—who take to begging as a sort of profession—that we must be constantly on our guard against wasting our money and encouraging laziness? I grant that there are some men of that stamp, some who have such an apathy for work that they had rather beg. But that their number is large in this country, I cannot believe. It is out of keeping with the American character.

There are countries, no doubt, where begging is recognized as a legitimate occupation, and where the beggar is held almost in honor. But who will say that it is so here? Our only aristocracy is one of wealth, and this gives us an undue reverence for those that are possessed of means, and hence independent. There is as a result a tendency among us to keep up appearances to the last, and the lowest depths to which we can descend in the social scale is to be dependent on alms. The attitude of your average American might well be expressed in the words of the Unjust Steward in the Gospel: "To beg I am ashamed." It is no very great exaggeration to say that in this country it is often considered more honorable to replenish an impoverished exchequer by stealing or manipulating than by begging. American

pride and independence would tend, therefore, to limit beggary to those who are really in want.

But perhaps it might be objected that there are in America many people of foreign birth, who have brought with them European or Asiatic traditions, and that it is from their ranks that our professional beggars are recruited. My answer is that people of that class do not usually emigrate, and that our immigration laws might be counted upon to take care of the few that do. As a rule, those who come to our shores from abroad are models of industry, even to our native sons.

Even were these things not so, I would ask: "Is the life of a beggar in this country so attractive and are the returns so great as to tempt many to beg without necessity?" My experience answers: "No." The mendicant receives scant courtesy in this country; he is little better than tolerated by most Americans. Add to this the physical hardships that often go with it, and you will begin to see that the presumption that beggars are "frauds", is not well supported in fact.

There are of course no statistics available as to the amount that our city beggars collect in the course of a day. But I should be inclined to say that the danger of their being spoilt or growing rich is very remote. Several months ago, on a frosty December day, I stood at a very busy corner in the City of Pittsburgh. It was a place where large crowds were constantly passing or standing in wait for their cars. A poor cripple had taken up his station there, as being a spot favorable to collecting alms. He was fiddling away on a violin of his own making in order to draw attention to his need. During the half-hour of my observation, not one person out of the several hundred that passed by or stood waiting dropped a single penny into his collection box. A few days later I had occasion to be in the same spot; but my fiddler was no longer there. Nor have I seen him since. It is just possible that he had collected enough in the one day to see him through many days; but what I saw during my half-hour's watch led me to suspect that the fiddler had been but poorly paid that day. The case is typical of a number that have come under my observation. I never yet saw a beggar "killed with kindness". It takes many pennies and nickels to make a dollar, and it takes not a few dollars a week to live decently.

With Father Whalen, then, I would end by calling on priests to make "a mighty resolution". By all means let us be "hard as nails" when approached by agents with schemes to "get rich quick", and harder if necessary. Let us face them with our most impenetrable armor; let us be unbending as steel and hard as adamant.

But to those who ask for our dollars in the name of sweet charity, let us still be kind and generous. To be "all things to all men" surely

means, before many other things, being almoner to the poor. I am not denying that we shall sometimes give to the undeserving; but by being open-handed and not too careful we shall make fewer mistakes than if we adopt the "hard-as-nails" attitude. And, though we may lay ourselves open to the charge of gullibility, we shall never be accused of that much more serious fault of being miserly or tight-fisted.

JAMES PETERSON.

CASUS MORALIS

Dispensation of Vows During the Jubilee Year

By DOMINIC PRUEMMER, O.P., S.T.D.

Jane, a very rich lady, has made the vow to enter the religious community of the Sisters of Mercy, and has already been given the express consent of the Superioress to receive the habit on the Feast of the Assumption. But now Jane comes to confession and declares that she has changed her mind and wishes to marry. Father Benignus tells her that he has special faculties to dispense her from all vows during the Jubilee Year, and therefore gives her permission to enter into marriage. Did he act rightly?

According to the new ecclesiastical law, the following vows are reserved to the Holy See for dispensation:

(1) All public vows, which are made in approved Religious Congregations *juris pontificii*;

(2) Two private vows—*viz.*, the vow of perfect and perpetual chastity and the vow to enter a religious order, in which solemn vows exist; but these two vows are reserved only if they have been made absolutely and after the age of eighteen years (Canon 1309);

(3) All vows involving the right of a third person. Canon 1313 reads: "Non-reserved vows may be dispensed by the local Ordinary provided that the dispensation does not violate the acquired rights of others." Therefore, even the Bishop may not grant the dispensation from a vow, if by the dispensation the right of a third person is violated. The reason of this limitation is obvious, because no one is permitted to violate the strict right of a third person.

During the Jubilee Year all confessors have very extensive faculties in dispensing from vows, but it is expressly stated in the Papal Constitution that they may not dispense from vows made in favor of a third person, without the free and express consent of the latter: "A commutandis votis cum præjudicio tertii se abstineant nisi is cujus interest libenter expresseque consenserit" (*Acta Ap. Sedis*, XVI, 312).

Modern theologians generally do not treat thoroughly this question of vows made *in favorem tertii*. Quite otherwise the old au-

thors, and especially St. Alphonsus, who treats it at length (*Theol. Mor.*, III, 255). He puts the question: "Can even the Pope grant dispensation from such vows?" and replies as follows:

(1) If these vows are not yet accepted by the third person, the Pope may grant a dispensation; but, if they are already accepted, even the Pope cannot dispense from them;

(2) If the vow is made secondarily in favor of a third person, but primarily in honor of God, then according to many theologians (such as Cajetan, Sporer, Viva, etc.) the Pope can grant a dispensation, even if the third person does not consent. The reason is, because (according to the well-known principle, *secundarium oportet sequatur principale*) the right of the third person is only accidental, and cannot impede the Pope's general faculty of dispensing from vows.

But Father Benignus is not the Pope, and, in dispensing from vows, he has to observe strictly the limitations put upon his faculties. On these faculties is put the restriction, as we saw above, that he may not dispense if the third person interested in the matter has not *freely and expressly* consented. The Sisters of Mercy were greatly interested in the vow of Jane on account of the very valuable personal and financial assistance which her reception would have brought them.

But could not Father Benignus licitly *presume* the consent of the Sisters of Mercy, who certainly would not wish to receive into their community a young girl who earnestly desires to marry as soon as possible? Perhaps he could do so if there is a *periculum in mora*—for example, if Jane comes to confession just on the eve of her marriage. But in all other cases Father Benignus—or, still far better, Jane herself—must, before the dispensation is granted, ask the express consent of the Sisters of Mercy as is prescribed in the dispensation faculties.

What should be done if Jane had made the vow to enter the Order of the Sisters of Mercy, but had not yet been definitely accepted by the Superioress? In that case I think that the Sisters of Mercy do not as yet have a strict *jus quæsitum* (acquired right), and that the dispensation granted would not cause a strict *præjudicium tertii*, and that, therefore, the obligation of asking the Sisters of Mercy's consent beforehand does not exist.

But it must be recalled to mind that a proper and complete dispensation cannot be granted, but merely a commutation (*commutatio voti*). Therefore, Father Benignus should impose another good work on his penitent, for instance, the recital of the Rosary every Sunday.

ROMAN DOCUMENTS FOR THE MONTH

SEVENTH CENTENARY OF THE DEATH OF ST. FRANCIS OF ASSISI

The Holy Father, Pope Pius XI, addresses an Encyclical to the Catholic Hierarchy of the world regarding the seventh centenary of the death of St. Francis of Assisi, which occurs October 3, 1926. His Holiness says that he remembers how the Encyclical of Pope Leo XIII, issued forty-four years ago on the occasion of the seventh centenary of the birth of St. Francis, stirred up the whole world to renewed love of and devotion to St. Francis and the Orders which he founded.

The life of St. Francis fell in a very difficult epoch, when men appeared who under the cloak of austerity, virtue and zeal for ecclesiastical discipline spread heretical principles and were instrumental in sowing the seed of discontent and hatred among the common people. At the same time, the rich and the nobles of those days were constantly quarreling with one another, fighting for supremacy, and increasing the misery of the common people still more by their petty wars. Besides, mighty princes arose against the Church and defied her authority. All these things contributed towards diminishing fervor in the practice of religion and weakening the bonds of Christian brotherhood.

The Supreme Pontiff describes how God's Providence guided St. Francis, gradually leading him to the contempt of the things of this world and inspiring him to become a living exemplar of Christ. The life of Christ on earth, spent in utter poverty and humility, appealed to St. Francis so powerfully that, in the words of the great St. Bonaventure, there was nobody more anxious for the possession of gold than he was for that of poverty, and nobody more anxious to guard his treasures than St. Francis to practise evangelical poverty. While St. Francis valued poverty so highly as an aid to perfect Christian life and as an expression of supreme love for Christ who had made Himself poor for our sake, he did not become a fanatic who stirs up hatred against the rich and incites the populace to covet the goods of others. St. Francis rather urged both rich and poor to detach their hearts from all undue attachment to the things of this world so that the soul may be free to rise to the

desire and enjoyment of things higher than mere material treasures and the pleasures they afford. Indirectly he was instrumental in stopping a great deal of war and strife, which usually is occasioned by avarice, and he promoted the spirit of brotherhood and Christian charity between rich and poor, for pride in and too great attachment to the goods of the world hinder charity and brotherhood.

Finally, the Holy Father relates with deep pleasure that he had been received into the great family of the Seraphic Saint—the Third Order Secular of St. Francis—many years ago, and requests the Catholic Hierarchy to work in person or through capable priests for the spread of the Third Order of St. Francis among the faithful (Encyclical of Pope Pius XI, April 30, 1926; *Acta Ap. Sedis*, XVIII, 153-175).

APOSTOLIC LETTERS TO THE CATHOLIC HIERARCHY OF MEXICO ABOUT THE PERSECUTION OF THE CHURCH IN THAT COUNTRY

The Holy Father complains that the Mexican Government has been persecuting the Catholic Church for several years past and protecting the schismatic national church; that, in violation of their own word of honor, they have expelled the Apostolic Delegate, and harass the Church more and more daily. The Holy See had not thus far complained by public document of the outrages, hoping that the Government might become more fairminded and tolerant, but the reverse has happened. While the Supreme Pontiff is well pleased that the bishops and a great number of Catholics of Mexico have protested against the unjust laws against the Catholic Church, he wants the Catholics to be more active in taking part in affairs of government, as they have a right to in a republic. He does not want them to form a distinctly Catholic party, lest they should give the enemies of the Church a pretext to accuse the Catholics of raising disturbances and using religion for political purposes; but he wants them to exert their rights as citizens of the Republic (February 2, 1926; *Acta Ap. Sedis*, XVIII, 175).

PROHIBITION OF "FATHER PIUS OF PIETRELCINA"

The Holy Office announces that a book has recently been published by Giorgio Berlutti, Rome, under the title "Father Pius of Pietrelcina," and that said book has no ecclesiastical approval. As

it treats of pretended miracles and other extraordinary facts, it is forbidden *ipso iure* in virtue of Canon 1399, § 5. Moreover, the Holy Office reminds all of its former prohibitions to visit Father Pius or to have any correspondence with him (April 23, 1926; *Acta Ap. Sedis*, XVIII, 186).

PONTIFICAL APPOINTMENTS

Most Rev. Edward M. Howard, Auxiliary Bishop to the Bishop of Davenport, has been appointed Archbishop of Oregon.

Right Rev. John Norton has been appointed Coadjutor with the right of succession to the Bishop of Bathurst, Australia.

The following have been appointed Domestic Prelates of His Holiness:

Msgri. Edward A. Lefebvre, Casimir Skory, Denis Edward Malone, and Charles D. White, of the Diocese of Grand Rapids.

Msgr. Joachim Maffei, of the Diocese of Springfield, Mass., has been named Privy Chamberlain to His Holiness.

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of August

TENTH SUNDAY AFTER PENTECOST

The Watchfulness of God

By H. B. LOUGHNAN, S.J.

"Cast thy care on the Lord, and He will feed thee" (Introit of the Mass. Ps., liv. 13).

- SYNOPSIS: I. *Author of the Text.*
II. *The subject is (a) seasonable; (b) practical.*
III. *The Characteristic of God's friends.*
IV. *God's Promise and His Threat.*
V. *Other Motives for Trusting Providence.*
VI. *Contrasts in the Exercise of Providence.*
VII. *A Practical Maxim.*
VIII. *A difficulty Answered.*

Brethren of Jesus Christ: These words were spoken by one who knew from experience what was the extent and the care of God's providence over those who are faithful to Him. For David had passed through the fire of tribulation; he had been tested by success and by failure; he had tasted of the bitter and the sweet. Friends of his own blood had turned against him, while strangers had stood firm in their loyalty. One only had been faithful to him, alike in success and failure, even in his blackest failure of sin. And that one was God. Hence, relying on his own experience, David advises us: "Cast thy care on the Lord, and He will feed thee." And the dominant note in the Psalms is this absolutely unshaken trust in God.

THE SUBJECT IS SEASONABLE

Now, in today's Mass this refrain of David is heard many times. The very first words read by the priest are: "When I cried out, the Lord heard my complaint." And this confidence prompts the beautiful words: "Hear O God, my prayer, and despise not my petitions: look down upon me and hear me." Immediately after

the Epistle, there is struck the same note of hope and trust in the personal watchfulness of God: "Guard me, O Lord, as the apple of Thine eye, and protect me under the shadow of Thy wings." Again, after the Gospel, the Offertory reads: "To Thee, O Lord, have I raised up my soul: my God, I put my trust in Thee; let me not be put to shame; neither let my enemies scoff at me; for none that rely on Thee shall ever be confounded." Finally, at the Post-communion, the gift of the Blessed Eucharist is mentioned as a motive to urge God to watch over us. Hence the exquisite prayer: "We beseech Thee, O Lord our God, that in Thy mercy Thou wouldst never deprive of Thine help those whom Thou continually strengthenest by these divine mysteries."

THE SUBJECT IS PRACTICAL

It is, then, not out of place to speak to you of the confidence which you ought to have in God, seeing that the Church so forcibly does the same today. Neither is it unpractical, for there is hardly one virtue so much needed by each one of you, even though you may vary greatly in character and in your experience of life. For to all there come times when they need much of the light of faith to see God's directing hand, while around them is darkness. There is the mystery of pain, suffered by ourselves or witnessed in those we love; the unending anxiety of "making ends meet" at the close of the month; the careful thought for the interests of the children; the claims of business; the fatigue of work; the depression of failure—throughout all these there is the need of strong belief in God's fatherly providence.

Looking at the matter quietly, carefully, and with our eyes wide open, let us take a firm hold of a truth which will be a mainstay through life.

CHARACTERISTIC OF GOD'S FRIENDS

In the first place there is one mark found in the character of all the saints of God; this is their unshakable trust in Him. And note that it was strongest in those who were weakest. When seemingly unfitted instruments were chosen for special work, they knew that God would Himself be the mainspring of action, and would find ways and means. Thus, for instance, a nun with no influence in

the Church was chosen by her Master to spread devotion to His Sacred Heart and to have a special feast instituted in Its honor. She pleaded that she had not the power to do this; but the Master brooked not refusal. And so in His own way the work was done, and today you and I celebrate the Feast of the Sacred Heart. But there is no need to go to the canonized Saints for examples of this confidence in God. For there is many a saintly mother and many a Catholic father, who, trusting in God, has found that He is not unfaithful to His promises, but has, in His own wise way and in His own good time, straightened out what seemed a tangle impossible to unravel.

GOD'S PROMISE AND HIS THREAT

And, after all, this is natural; for we have the word of the Second Person of the Blessed Trinity that not even a sparrow dies without God's consent. And He urges as a consequence: "Fear not, therefore, better are you than many sparrows." "Cast then thy care on the Lord and He will feed thee." In the Old Testament there is a whole chapter in the same strain: "Make not haste in the time of clouds. Wait on God with patience; join thyself to God and endure. . . . Believe in God and He will recover thee . . . and direct thy way and trust in Him. . . . You that fear the Lord, believe Him and your reward shall not be made void. . . . My children, know ye that no one hath hoped in the Lord and hath been confounded. . . . He is a protector to all that seek Him." Then the exhortation becomes a threat: "Woe to them that are fainthearted, who believe not God; and, therefore they shall not be protected by Him. . . . They that fear the Lord, will have patience even until visitation" (Ecclus., ii. 2-23).

OTHER MOTIVES FOR TRUSTING PROVIDENCE

But, apart from this promise, what is the basis of this confidence in God? Why do we trust in His providence? For several reasons. In the first place, love was His motive in making us. He did not create our souls just that we might drift about in the world. He made us for the purpose of giving Himself to us hereafter. But with divine thoughtfulness, so to speak, He would not force the gift upon us; rather did He demand that we should merit it as a

right. Is He, then, not anxious that we should fulfill this high destiny? Further, notice that His love of us is individual; He does not love us merely in the mass, but each of us personally. Now it is this love that guides His power which rules the world; it is this love that prompts Him to use His power for our good.

CONTRASTS IN THE EXERCISE OF PROVIDENCE

But does God act in this personal way with all His creatures alike? Or are there some who are the especial objects of His care? And, if there are those who meet with special treatment, why is this so? The answer is obvious. While, on the one hand, God our Father does cater, as it were, for the wants of each person individually, and grant far more than the merely necessary helps; yet, it is likewise certain that He exercises a more tender providence over others. The reason for this is that all do not act towards Him in the same way. For there are those who really pay little attention to Him in the ordinary business of life; only when they get into difficulties do they call on Him for aid. Instead of first seeking what is His will and then trying to carry it out, they begin by choosing their ideal, and then pray that this may be in accordance with His will and may be blessed by Him. Thus, they rush into business ventures or push on marriage arrangements without asking themselves the question: "Is this the best course for my eternal interests and those of my children?" They follow their own sweet will and, only when it is thwarted, do they turn to God and expect Him to step in and put matters right. Now obviously this is reversing the right order of action, and is not the condition in which we should look for special movements of the guiding hand of God. I need not mention the extreme case of those who turn from God completely; for, of course, one who lives in sin and slights God by so doing, must not expect a special care to be exercised over him by One whom he insults—though, in His mercy, God does not utterly reject even the sinner.

On the other hand, there are not a few who make the doing of God's will their one object in life. Their thoughts, words and actions are offered to Him as the first gift of the morning; His help is asked when they are making new plans; their constant prayer is: "Teach me to do Thy will, for Thou art my God" (Ps., cxlii. 10).

Such as these know by experience that God arranges for them in a very careful way; and this deepens their trust in Him. When tempted to wonder why failure should be permitted, they see by the light of faith that there is no such thing as failure for those who are striving to do His will; that what seems failure is really divine success, even as, according to human standards, their Master on Calvary failed at the moment of His supremest triumph. Hence learn the lesson: first avoid sin; next, aim at making God's will yours, and then you will experience what it is to be protected by Him as the apple of His eye.

A PRACTICAL MAXIM

Before passing on to discuss a practical difficulty, let me suggest a practical maxim. Do not just drift; do not be listless or inactive, and expect God to do everything for you. In the usual course of events, He relies on His creatures doing their part. Thus follow out the wise counsel of St. Ignatius: "Pray as though everything depended on your prayer; and work, as though everything depended on your work. Then you will be assured of God's fatherly help." This applies to the conquering of temptation, to the breaking of bad habits, to acquiring the art of prayer—in short, to everything that presents difficulty.

A DIFFICULTY ANSWERED

A difficulty suggests itself: "Why is it that, in spite of God's providence, His friends suffer? How can the advice be wise: 'Cast thy care on the Lord, and He will feed thee,' if, in point of fact, want and poverty and humiliation are often the lot of those who carry it out?" I do not profess to give here a full solution to the mystery of suffering. But, firstly, do not forget the many cases where God most obviously blessed His friends with family happiness or success in business; and also remember the many instances where with equal obviousness His blessing is absent from those who have been and remain disloyal to Him. Secondly, bear in mind the following points, which will at least soften down the difficulty which we are discussing: A man may half-unconsciously encase himself in such an armor of wealth as to be proof against the assaults of God's grace; hidden pride lies therein, and God resists

the proud: "Before destruction the heart of man is exalted: and, before he is glorified, he is humbled" (Prov., xviii. 12). Hence in His mercy God may be compelled to use harsh means, as He did with the poet, Francis Thompson. The armour must be pierced:

"My harness piece by piece Thou hast hewn from me,
And smitten me to my knee;
I am defenceless utterly."

Further, in many cases, only sorrow can make the soul a pliable instrument in God's hands; for there are characters such that worldly success may for them spell eternal disaster, and may spoil the designs of God. Hence, when the poet first grasped this truth, he cried in amazement:

"Designer Infinite!
Must Thou char the wood, ere Thou canst limn with it?"

Lastly, ever bear in mind that we are not butterflies of a day that ends with sundown; we are made to prepare ourselves for a day that knows no end. Looking back on our life a hundred years from now, we shall realize that God was no harsh tyrant when He robbed us of pleasure; rather was He preparing us for greater and eternal happiness:

"All which I took from thee, I did but take
Not for thy harms,
But just that thou mightest seek it in My arms.
All which thy child's mistake
Fancies as lost, I have stored for thee at home;
Rise, clasp My hand and come."

"Cast thy care on the Lord," and then you will find no need of answering this question, which itself is an answer to the mystery of pain:

"Is my gloom, after all,
Shade of Thy hand outstretched caressingly?"

ELEVENTH SUNDAY AFTER PENTECOST

Humility

By THOMAS P. PHELAN, LL.D.

"But by the grace of God I am what I am; and His grace in me hath not been void" (I Cor., xv. 10).

SYNOPSIS: I. Insignificance of Man and the Greatness of God.

II. Humility in the Old Testament.

III. Teachings of Christ on Humility.

IV. St. Paul, a Model of Humility.

V. The Church and Humility.

VI. Need of Humility Today.

Man is a creature, weak and insignificant, dependent on his Creator for every need, helpless without divine guidance and protection. God is the Lord and Master of all things, eternal and omnipotent. Yet, in his arrogance and pride, the puny creature often rebels against the Almighty Creator, apparently oblivious of his own feebleness and foolishness, forgetful of the power and majesty of his Maker. The angels rebelled against His authority and refused to serve Him. Adam and Eve disobeyed His commands. The Chosen People fell into idolatry and immorality. Their children slew His Son whom He had sent to redeem the world. In every every age since the promulgation of Christianity heresy and schism have flourished, and persecution has assailed its followers. Like the Israelites in the desert, many hearken to the teachings of false prophets and worship false gods. The history of humanity from the beginning is a dreary chronicle of man's pride in his own strength and intelligence, and his consequent ingratitude towards the Creator.

HUMILITY IN THE OLD TESTAMENT

From the dawn of creation humility has been extolled and pride reprehended. "Where pride is, there also shall be reproach; but where humility is, there also is wisdom" (Prov., xi. 2). Abraham acknowledged himself to be only dust and ashes, and the Lord made him the father of a mighty nation (Gen., xvii. 27). Moses reminded his people of their insignificance and of the power and majesty of God, and was chosen the leader of his race (Exod., xvi.

8). Saul—"of the least tribe of Israel, and his kindred the last among all the families of Benjamin"—was called to rule the nation (I Kings, ix. 21). David, the humble shepherd lad, was invested with the insignia of royalty (II Kings, vi. 21-22). Daniel, the humble captive, unlocked for the king the secrets that "none of the wisemen, or the philosophers, or the diviners or the soothsayers could declare" (Dan., ii. 27). Judith, in sorrow and affliction, prayed with tears that, "as our heart is troubled by their pride, so also we may glorify in our humility" (Jud., viii. 17). The humble and patient Job, deprived of family, friends and fortune, was rewarded for his humility: his friends returned, his fortune was restored, and another family grew up around him. The inspired writer epitomizes the teachings of the Old Testament in these comforting stanzas: "Humiliation followed the proud; and glory shall uphold the humble of spirit" (Prov., xxix. 23).

TEACHING OF CHRIST ON HUMILITY

In His teachings, Christ warns His hearers that humility is the golden key that opens the door of eternal life. "At that hour the disciples came to Jesus saying: Who thinkest Thou is the greater in the kingdom of heaven? And Jesus, calling unto Him a little child, set him in the midst of them, and said: Amen, I say to you, unless you be converted and become as little children, you shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, he is the greater in the kingdom of heaven" (Matt., xviii. 1-4). The lowly publican, kneeling afar off, striking his breast and crying out: "O God, be merciful to me, a sinner," went down to his house justified, rather than the proud and boastful Pharisee (Luke, xviii. 13-14). "Lord, I am not worthy that thou shouldst enter under my roof, but only say the word and my servant shall be healed," was the humble request of the centurion (Matt., viii. 7-8). Jesus rewarded his humility: "and the servant was healed at the same hour" (Matt., viii. 13). During the years of His earthly life, the Saviour taught by example the value and necessity of humility. He came down from heaven and assumed human flesh: He "emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man" (Philipp., ii. 7). In the lowly home at Nazareth the

Son of God was subject to His mother and His foster-father. On the banks of the Jordan He allowed John the Baptist to baptize Him: "to fulfill all justice" (Matt., iii. 15). On Calvary's cruel tree He permitted His proud and stubborn children to inflict a most degrading punishment. "He humbled Himself, becoming obedient unto death, even to the death of the cross" (Philipp., ii. 8). Humility, debasement, sacrifice were the keynotes of His preaching and His teaching. "Take up My yoke upon you, and learn of Me, for I am meek and humble of heart; and you shall find rest to your souls" (Matt., xi. 29).

ST. PAUL A MODEL OF HUMILITY

The life and experiences of St. Paul are replete with lessons on the necessity of humility. At first a bitter enemy of the new religion, he was miraculously converted by the Lord Himself, became "a vessel of election to the Gentiles," and preached the crucified Christ in many lands. In Palestine, Samaria, Asia Minor, Greece, Rome and perhaps Spain, he toiled incessantly to bring men to the kingdom of God. The fame of his piety and zeal have come down to us through the ages, and can never be forgotten. His trials and sufferings during the apostolic years seem almost beyond human endurance. "Of the Jews, five times did I receive forty stripes save one. Thrice was I beaten with rods; once I was stoned; thrice I suffered shipwreck. A day and a night I was in the depth of the sea; in journeys often, in perils of rivers, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labor and painfulness, in watchings often, in hunger and thirst, in many fastings, in cold and nakedness" (II Cor., xi. 24-28). Yet, in his humility he welcomed these hardships, and rejoiced that he had suffered for the Master. "For I am the least of the Apostles, who am not worthy to be called an apostle because I persecuted the Church of God" (I Cor., xv. 9). With that matchless humility which ever distinguished him, he claims no credit for his zeal, he attributes all his success to the Lord: "By the grace of God I am what I am" (I Cor., xv. 10). Finally, by the effusion of his blood, he proved his loyalty to his Master and his obedience to the teachings of Christ. When the sword of the

executioner freed him from the thralldom of the flesh, his spirit rejoiced, for he had given all things for the sake of Christ.

THE CHURCH AND HUMILITY

Throughout the centuries the Catholic Church has preached and taught Christ's doctrine of humility, and an innumerable host of her children have emulated the example of St. Paul. In the Infant Church the humility of her sons and daughters astonished and edified the pagans and drew many hearts to the fold of Christ. When tolerance was proclaimed and the Church emerged from the Catacombs, holy men and women left friends, home and country and retired to the desert to commune with God in poverty and abasement. As the years went by, monasticism was established, and the devotees of humility gathered in convents and monasteries to practise the principles of Christian perfection far from the sordid pride of the world. Religious Orders arose, and the principles of humility were practised by their members and preached by word and example to all hearers. The devotion and abasement of an Aloysius, a Catherine, a Francis de Sales impressed every Christian with the beauty and efficacy of humility. The labors of an Alphonsus, a Dominic, a Francis, an Ignatius, brought untold souls to a realization of the meaning of Christ's invitation: "Take up My yoke upon you and learn of Me, because I am meek and humble of heart; and you shall find rest to your souls" (Matt., xi. 29). Nor were the laity wanting in the practice of humility. Millions of sincere men and women, unknown and unhonored except in the annals of the recording angel, lived lives of humility and sacrifice, oftentimes scorned and ridiculed by the children of men. In the eyes of worldlings, these humble devotees of Christ were worthless and foolish in a world where ambition, power and wealth are the only symbols of success and progress. Yet, when the harvest times comes, these heroes and heroines of God will confound the quasi-leaders of the world. "But the foolish things of the world hath God chosen, that He may confound the wise; and the weak things of the world hath God chosen, that He may confound the strong" (I Cor., i. 2).

NEED OF HUMILITY TODAY

In our own days pride is one of the greatest obstacles to advancement in spiritual perfection. Social, financial or political success is the goal for which we strive. Humility is considered a weakness, an abasement, or cowardice. Even the members of Christ's Church are occasionally deceived by the siren song of the times, and heed not the teachings of the Master. Humility, abasement and sacrifice, they complain, are only relics of the "Dark Ages," when men's minds were not properly developed, and a selfish priesthood monopolized education and jealously excluded the laity from its benefits. Yet God's commandments are ever old and ever new, binding in every age and in every clime. As He regarded "the humility of His handmaid," Mary, with love and admiration long centuries ago, and conferred on her the highest dignity to which woman could aspire, so today and until time shall be merged into eternity His love for humility shall endure, and His promises shall be fulfilled. "Everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted" (Luke, xviii. 14).

TWELFTH SUNDAY AFTER PENTECOST

True Neighborliness

By W. F. CUNNINGHAM, C. S. C.

"Which of these three . . . was neighbor to him that fell among thieves?"
(Luke, x. 35).

SYNOPSIS: Introduction: The personages in the parable.

I. Who were (a) the priest; (b) the Levite?

II. Who were the Samaritans?

III. Relation between Jews and Samaritans.

IV. Who is my neighbor?

Conclusion: True neighborliness, like charity, begins at home.

To appreciate in any adequate degree the lesson of the little drama that is presented to us in today's Gospel—the Parable of the Good Samaritan—it is necessary that we have some definite ideas concerning the characters who play a part therein. The unfortunate victim was doubtless a Jew, since Our Lord, Himself a Jew, was answering the question of a Jew, before a Jewish audience, in the

land of the Jews. The fact that this traveler, in the words of the Gospel, was going "down from Jerusalem to Jericho," gives us ground to surmise that he was returning home from the Sacred City, after having fulfilled his obligations to the Lord in the Temple. With regard to the robbers, there is perhaps no occasion for comment, except to remark that, like the modern bandit, they added injury to injustice, being disappointed perhaps at the little loot obtained. "Who also stripped him; and having wounded him, went away, leaving him half-dead" (Luke, x. 30).

WHO WAS THE PRIEST?

But who was this priest who seemed in such a hurry? And what is meant by the term, "Levite"? The priests in the Old Law, as in the New, were those who performed the sacred ceremonies in the Temple. We may well suppose that the priest also was returning from the Temple, where he had been the minister of the very services at which the robbers' victim had been one of the worshippers. On this supposition the priest was coming from having performed a sacrifice to the Lord just a few hours before, but the spirit of the sacrifice had made no impression upon his soul. He would give up neither time, nor energy, nor sustenance to do a kindly act to one in dire need. "A certain priest went down the same way; and seeing him, passed by" (Luke, x. 32).

WHO WAS THE LEVITE?

The ceremonies of the old law, characterized as they were by the sacrifice of sheep, goats, oxen and other animals, entailed a considerable amount of manual and menial labor. It was not the task of the priests, however, to slay the victims that were to be sacrificed. Rather, it was theirs to offer the sacrifices to God, after the victims had been prepared for this sacred rite. These latter ministrations were the special duty of a body of men, called Levites (*i. e.*, members of the tribe of Levi), chosen and trained for this particular function. We may think of them as the sacristans of the Temple, but their duties were much more onerous, as well as more dignified, than those of the modern functionary to whom this term is applied in our churches today. They were a kind of sacristan and server

combined, and had an important part to play in the preparation for and performance of the sacred rites.

We might, therefore, expect that, even if a proud priest would not deign to soil his sacred hands by ministering to an unfortunate fellow-traveler, the Levite, accustomed as he was to the lowly ministrations of the Temple, would welcome an opportunity to render somewhat similar services to this human victim sacrificed on the altar of man's avarice. But no: "In like manner also a Levite, when he was near the place and saw him, passed by." How near did he come? Apparently somewhat closer than the priest. But was this approach prompted merely by curiosity? We do not know these details. We are simply told that the Levite also, "when he was near the place and saw him, passed by" (Luke, x. 32).

WHO WERE THE SAMARITANS?

If the unfortunate victim lying on the roadside was conscious at all that his fellow-countrymen—one a priest and the other a minister of his religion—had passed him by in his dire need, it is hardly likely he was very hopeful that the third traveler coming his way would be any more mindful of him. As he watched him approach, whatever hope of succor he may have held must have failed him entirely when, as the stranger drew near, he discerned that he was a Samaritan. Why should this fact bring despair to his soul?

To understand the ill-feeling existing between the Jews and Samaritans at the period of our Lord's lifetime, we must know something of the geography¹ and history of the section of the country in which the Samaritans lived. The little land of Palestine is divided into two parts by the Jordan River, flowing south and connecting the Lake of Genesareth on the north with the Dead Sea on the south. It was the land west of the Jordan, that was, for the most part, the scene of our Lord's life and labors. This section of the country was divided into three districts: Judea, on the south with the sacred city, Jerusalem, in its midst; Galilee on the north, where was located Nazareth, the home of the Holy Family, and second in importance to Judea alone as the scene of Our Lord's public life. Sandwiched in between Galilee and Judea was a third district called Samaria. When the Jews had been taken captive to Babylon some centuries before, a certain number remained

behind in this central section of the country, and among these the conquerors planted a Gentile people. The mixed people resulting from this combination were called Samaritans. When the Jews returned from captivity, they would not allow the latter to help rebuild the temple at Jerusalem. The Samaritans, therefore, built their own temple. About one hundred and fifty years before Our Lord's time, however, this had been destroyed by the Jews, and the Samaritans were now without priests and without an official religion. They were neither Jew nor Gentile. Semi-pagans rather than true Israelites, they were a mixed something more hateful to the Jews than the Gentiles themselves; and the Samaritans returned this hatred with a vehemence that is manifested in page after page of the Gospel narrative.

RELATIONS BETWEEN THE SAMARITANS AND JEWS

In the life of Our Lord we meet this enmity first when Our Saviour, instead of taking the roundabout route from Jerusalem to Galilea (the customary thing for the Jews to do, following the road either to the west or to the east), took the shorter road leading directly through Samaria. This brought him to the city of Sichar, where occurred the scene of the woman at the well. We recall her words when Our Lord asked her to give Him to drink: "How dost thou, *being a Jew*, ask of me to drink who am a Samaritan woman?" (Luke, iv. 9.) St. John here adds the explanatory passage: "For the Jews do not communicate with the Samaritans."

On another occasion Our Lord Himself gives recognition to this animosity existing between the two peoples, when, after having cured the ten lepers, speaking of the one—a Samaritan—who returned to give thanks, He said: "There is no one found to return or to give glory to God but this *stranger*" (Luke, xvii. 53).

But perhaps the extreme hatred of the Jews for the Samaritans is nowhere more strikingly revealed than in that passage of the Gospel where Our Lord, claiming sonship with the Eternal Father, so angered the Jews that they took up stones to cast at Him. Jesus on this occasion was compelled to hide Himself, since "His time was not yet come." In the dialogue leading up to this climax the crowning insult heaped upon the person of Our Lord was couched

in these words: "Do not we say well that *Thou art a Samaritan and hath a devil?*" (John, viii. 48.)

Little wonder, then, that the wounded Jew on the roadside, if sufficiently possessed of his faculties to observe that the stranger approaching was a Samaritan, had little hope of succor from this source. Human nature at times, however, is above human prejudice, and the stranger, Samaritan though he be, was "moved with compassion." The details of how he cared for the unfortunate Jew, and, when resuming his journey, even provided for his future sustenance, are so delightfully told in the Gospel account that they need not be repeated. One reading suffices to impress them indelibly on our memories.

WHO IS MY NEIGHBOR?

It behooves us now to turn our attention to the lesson of this parable, and inquire what meaning it has for our own lives. "Who is my neighbor?" was the question of the lawyer interrogating Our Lord. "Which of these three in thy opinion was neighbor to him that fell among robbers?" was the question that Our Lord in turn put to the lawyer. So we see many meanings may be given to this word, neighbor. We are inclined to include therein only those living in the same locality as ourselves. Even in that local neighborhood the tendency is strong among us to make a selection. We would draw the line somewhere, either on the basis of nationality, social set, or religion. Race, color, and creed are the three great prejudices that still dominate mankind. But the ideal set up by Our Lord is the very opposite of this. "Thou shalt love thy neighbor as thyself"—this is the second commandment, and "like unto the first," the love of God. The scope of the second commandment is as all-embracing as that of the first. Our love must include all, but for those in need we must be "moved with compassion." To them we must "show mercy." This is the spirit of true neighborliness.

TRUE NEIGHBORLINESS, LIKE CHARITY, BEGINS AT HOME

But, strange as it may seem, too often we are confronted with this strange performance in the lives of men and women, who, by their name Christian, proclaim to the world that they are pledged

to be followers of Christ. Some are roused by compassion, if a great calamity falls upon a distant people, and are ready to give of their sustenance to those in dire need. Or they are ready to fly to the assistance of the neighbor next door, when the necessity arises. But these same individuals will not move hand or foot to do an act of kindness within their own households. O you husbands and wives, by your lives together creating the same home; O you brothers and sisters, eating at the same table, partaking of the same bread; O you relatives or acquaintances, living under the same roof—are you neighbors one to another in the same spirit and in the same degree that the Samaritan of the Gospel story was neighbor to the Jew on the roadside? Is it the kindly word, or the bitter, that is on your lips? Is it the considerate act for the comfort of others that characterizes the day's activities, or the self-centred point of view that controls your every action? Dearly beloved, the spirit of true neighborliness, like charity, must begin *at home*. And then, like ever-widening concentric circles, spread itself to include those of our immediate neighborhood, our parish, our city, our country—yea, even the whole world. But it must *begin* at home. "Which of these in thy opinion was neighbor to him that fell among robbers?" is the question that the parable of the Good Samaritan puts to every one of us. Let ours, also, be the answer of the lawyer: "He that showed mercy to him." And the response of Our Lord to us will be: "Go, and do thou in like manner" (Luke, x. 37).

THIRTEENTH SUNDAY AFTER PENTECOST

On Law

By P. J. LYDON, D.D.

"Let every soul be subject to higher powers: for there is no power but from God; and those that are, are ordained of God" (Rom., xiii. 1).

SYNOPSIS: (a) *The nature of law.*
 (b) *Its divisions.*
 (c) *Respect for law.*

Nothing is more common today than to speak of law, and yet there is much loose talk and thinking on the subject. The matter concerns us deeply as individuals, as families, and as a nation. In

proportion as men get away from the idea of God and natural rights of man, there is danger that law will lose its proper meaning, and become merely a name for the will of the majority, without regard to our rights as men and as Christians.

There are two extreme attitudes on law. Some put excessive emphasis on individual liberty, and seek to throw off the yoke of law; others overlook personal rights, and stress unduly the power of authority, whether this authority be an individual or a political majority. The Catholic Church takes a stand between these two extremes, insisting that a man must follow law as a condition of developing his powers in the right direction, while at the same time protecting him from arbitrary regulations that have not the approval of reason.

What is a law? In the widest sense, it is a rule of action. In this sense we speak of the laws of nature: plants and animals grow, develop and reproduce according to a fixed plan impressed on nature by the Creator. But, in the proper sense of the word, a law is a rule of action laid down for the guidance of beings with reason. Man alone of all the creatures of the earth can appreciate a command. St. Thomas Aquinas gives a definition of law that has become well known in Catholic schools. "Law," said the Saint, "is a certain ordinance of right reason made and published for the common good by him who has care of the community."

It is a rule of action that is intended to bind the will, for otherwise we would have only a recommendation, not a law. Law implies the necessity of obedience. Man's will is physically free to steal, lie, kill, etc., but it is not morally free to do so, because there is a Natural Law which forbids such acts and commands honesty, truthfulness and respect for the rights of our neighbor. A law, too, must be a reasonable rule of action, not something proceeding from prejudice or passion; it is enacted for the common good, and it must be made known to those for whom it is intended. "A rule of reason for the common good." This is of the greatest importance in the idea of law.

The human lawmaker must always bear in mind that there is a Natural Law imposed on us by our Creator, forbidding certain acts, commanding some, and simply permitting many others. Hence any law whether of prelate, president or Parliament that contradicts

this Law of Nature, is null and void. In more detailed language a law must command only what is good, just, possible of performance, and useful to the people. Anything else has no binding power on our conscience. That which is reasonable will always lead to man's welfare and happiness, and whatever leads to his true welfare is always reasonable. But the lawmaker may often have a false idea of what is reasonable and what constitutes man's true welfare; he may be blinded by ignorance, false philosophy or passion, and so the highway of history for centuries is littered with the ruins of laws that should never have been made. They are printed now in our histories as curious examples of man's inhumanity to man and of human ignorance and fanaticism. The Penal Laws of Queen Elizabeth, the Blue Laws of New England, and many others come to our mind as examples in point.

The age of unjust laws is not dead. Atheism is enthroned in Russia and Mexico at the present moment. These so-called laws against religion have no more binding force on the human conscience than the cruel and inhuman edicts of a Nero or a Diocletian. It is also safe to say that our own Volstead Act is a piece of unwise and narrow legislation, which does not prove useful to the community. There is a middle course between the old saloon system, which was a social menace, and the present hysterical attempt to prevent a man from making a little wine for his own use. Besides, its definition of an intoxicating liquor is absurd.

The Oregon School Law, passed in 1922, denied the right of the parent to control the education of the child. It would have made the child a mere ward of the State. It was rightly condemned by the Supreme Court. But the same Supreme Court practically nullified all the Minimum Wage Laws in the country on the ground that they interfere with freedom of contract. Four of the nine justices, however, stood for what Leo XIII and all Catholic moralists consider a true function of the State—namely, to protect the weak against the strong. Defenseless women are not truly free in bargaining for a living wage with a powerful corporation. "There is nothing more unequal," says a modern writer, "than to treat unequals equally:"

Any law that legalizes the teaching of birth control, sins against the Natural Law and injures man's true welfare, individually and socially.

DIVISIONS OF LAW

The Creator had the plan of creation in His mind from all eternity. This plan included the nature and end of every creature, and the method by which each was to attain its end or purpose. This is the Eternal Law, and is the basis and model of every other. When man appeared on the earth, the law of his nature—the divine plan of his being—was impressed upon him and was made known by reason. This is the Natural Law. Man has faculties of body, mind and will; he has tendencies or instincts. Reason at once shows that God intended the acts of these faculties. For example, there is a tendency to worship, to marry, to care for and love children, to possess property, to self-preservation, and so on. Hence it is God's will that these things be done according to reason. To deny a man the right to worship God, to marry if he wishes, to be educated, or to do anything else that really perfects his nature, is a grave injustice.

The Natural Law lays down the proper order by which alone man is to live and to reach the purpose of his creation. This moral order is observed only when he subjects his whole being—body, mind, and will—to God, his Creator. This is done in religious worship. This order furthermore requires that he keep his passions, his animal nature, under the sway of reason; and, finally, it is necessary that he treat his fellow-man with justice. The Ten Commandments are the Natural Law for man. What a different world we should have if this code of conduct were observed by all!

Besides the Law of Nature, we have the Divine Positive Law in the Old Testament for the Chosen People and in the New Testament for all mankind. The law of Christ as explained by the Church contains more than the Ten Commandments; it includes the new order of grace by which we are made the adopted sons of God. Marriage is brought back to its original purity; the law of charity tells us to look upon all men of whatever clime as our brothers; the Sacraments are the channels through which God's grace reaches us to lift up and strengthen and purify our poor weak nature. The Law of Christ is the law of true liberty, freeing us from the slavery of our passions and giving us the energy to embrace virtue. Whatever moral advance the race has made, has been

the result of this blessed yoke of the Saviour. Then we have the Church and the State with power to guide men each in its own sphere. The Church and the State are two independent societies, the one dealing with the moral and spiritual and the other with man's temporal and material needs.

Christ gave the Church the power to bind and to loose—to make laws and to dispense from her own laws, and her legislation is binding in conscience on all her members. The Church cannot legislate contrary to the Natural or Divine Law; she could not permit us to lie or kill. But she has a wide sphere in which to regulate the actions of the faithful. Her marriage laws, the laws regarding worship, fasting, religious education etc., are all intended to sanctify and strengthen our lives and to assist us to avoid sin.

The civil State grows out of man's needs. We cannot live alone; we must live with our fellows. God intends this, and hence God, in making us social beings, gave society the power to do whatever is necessary to maintain order, progress and peace. Without authority to command obedience, there would be no order, and without order there would be no civilized society. All lawful authority in civil society comes from God through the Law of Nature. God does not pick kings or presidents. This the people do, but whosoever the ruler may be (emperor, king, president, or congress), in all reasonable enactments he has the Divine sanction for his acts.

It is the general teaching of Catholic theologians that the State can pass laws binding in conscience under sin. This is the inspired doctrine of St. Paul in the Epistle to the Romans. It is another question whether every civil law is a moral law; there are some absurd and unjust laws in our time, and some purely penal laws, but let us not forget that many civil laws are sound and necessary for the public good, and hence to be conscientiously obeyed. For example, the vast majority of Catholic theologians teach that a just tax ought to be paid as a matter of conscience. It is not required that the lawmaker should explicitly intend to bind us under sin; it is sufficient that he intend to bind us in every way possible. This indirectly means that we should feel obliged in conscience to obey the law. The divorce laws of modern countries are a grave violation of Christ's law; they sanction immorality and do great harm to the homes of the land. Keep in mind what was said before on what

makes a law unjust; the State at times goes beyond its proper field, and harmful legislation is the result.

RESPECT FOR LAW

It is a sad fact that lawlessness is growing apace. This is not to be wondered at when religion is neglected, seeing that God is the source and fount of law and the most sacred and effective sanction of all legislation. What folly to think that men will be good, if you give them book learning, and sharpen their wits and throw in a little vague sentiment about social service, playing the game, square dealing and so forth! The fear of the Lord is the beginning of wisdom. We need more religion, not more learning or more laws. Sixty thousand laws were passed in this country during one recent year; but sixty millions recognize no church, and the vast majority of the children of the nation know nothing about religion. Can we expect that, by multiplying laws, we shall change the face of society?

Catholics must set the example of obedience as individuals, as heads of families, as citizens. They must not be misled by the false and dangerous ideas absorbed from the air we breathe. Let the laws of Jesus Christ and of His Church be our guide. They will lead us to peace and happiness. There is no peace to the wicked, saith the Lord.

May He Who is the Way, the Truth, and the Life strengthen us to obey in all lawful things, for as the Apostle says: "There is no power but from God and those that are, are ordained of God. Therefore he who resisteth the power, resisteth the ordinance of God, and they that resist purchase to themselves damnation."

FOURTEENTH SUNDAY AFTER PENTECOST

The Service of God

By HUGH COGAN, D.D.

"You cannot serve God and mammon" (Matt., vi. 24).

- SYNOPSIS: I. *We were created to serve God.*
 II. *Some Christians allow themselves to be weaned away from God's service by: (a) the cares of life; (b) the service of mammon.*
 III. *It is foolish to put temporal things above eternal.*
 IV. *The wise man embraces the service of God.*

Every Christian knows that he has not here a lasting city. Sooner or later we all must go. Death comes to put an end to all our striving. Whatever we are then engaged in, we must leave, be it ever so important. For our religion tells us that God made us, and put us into this world for a time, to know Him, love Him, serve Him, and after that to be happy with Him for ever in heaven. For the Christian, then, there is only one master—God—and one occupation—the service of God.

THE CARES OF LIFE

There are many Christians in name, but the true Christian is the one who puts his knowledge into practice. This requires an effort. During our life in this world we have many things to distract us. We must live. To live we must work, and much time and labor are required to sustain our life. The danger is that, in our quest for our daily bread, we should become so absorbed as to neglect the care of our soul. In the Book of Wisdom (iv. 12) we read that "the bewitching of vanity (*nugacitatis*) obscureth good things"; that is, the numerous little daily trifles and needs of our lives, ever present before us and ever clamoring to be satisfied, take such a hold of us that we have no thought, no time, no desire for the needs of eternity. Our Lord warns us against this over-anxiety, when he says: "Be not solicitous, therefore, saying: what shall we eat, or what shall we drink, or wherewith shall we be clothed?" God knows that we have need of food and drink and clothing. He created us—yes, created us with all these needs—and He will see that they are satisfied. Take His own example. The birds of the air do not sow, nor labor, nor gather into barns, and yet God feeds them, because He is their Creator. Will He do less for man? Nay, He will do much more, for He is not only man's Creator but man's Father; and therefore He has a special providence and a special love for man, and He will not allow him to lack his daily bread. And as for clothing, look at the lilies. What king was ever so gorgeously arrayed as are these flowers of the field? If God does so much for the lilies that soon wither and die, will he allow us His children to lack the necessary clothing? Shame on us, O we of little faith. We have lost our confidence in God. We do not seek first the kingdom of God and His justice. That is why

we want for many things. With the brethren of Joseph we must say: "We deserve to suffer these things" (Gen., xlii. 21).

THE SERVICE OF MAMMON

If there is danger to our salvation in being over-anxious about our bodily needs, there is far more danger in what our Lord calls "the service of mammon." "You cannot serve God and mammon." What does our Lord mean by the service of mammon? Mammon means riches, and by the service of mammon is meant a spending of our lives in amassing riches and giving ourselves up to the enjoyment of worldly possessions. Listen to St. Paul: "For the desire of money is the root of all evils: which, some coveting, have erred from the faith, and have entangled themselves in many sorrows" (I Tim., vi. 10). Notice that our Lord speaks of the *service* of mammon. "You cannot serve God and mammon." He does not say that the possession of riches is wrong in itself, but the service of riches, the boast of riches, and the misuse of riches. "Job was a rich man," says St. Chrysostom, "but he did not serve riches. He had wealth, but he was the master, not the slave of it. He had riches, but he acted as the steward over the goods of another." And when he lost all his goods, he blessed God: "The Lord gave, and the Lord hath taken away: as it hath pleased the Lord so is it done: blessed be the name of the Lord" (Job, i. 21). Therefore, if we wish to serve God, we must give up the service of riches, we must give up the inordinate desire of worldly possessions. We cannot serve two contradictory masters, and, if riches is our master, we have ceased to serve God. "And he that received the seed among thorns, is he that heareth the word, and the care of this world and the deceitfulness of riches choketh up the word, and he becometh fruitless" (Matt., xiii. 22). "Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and said to them: 'What will you give me, and I will deliver Him unto you?' But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray Him" (Matt., xxvi. 14-16). "Take heed and beware of all covetousness: for a man's life doth not consist in the abundance of things which he possesseth" (Luke, xii. 15). Two examples are here given us—the one a general example of how the service of this world and its

richness inevitably leads away from God; the other the terrible example of Judas led to betray his Lord from an inordinate love of money. And then our Lord's clear teaching that a man's real life here below does not consist in his worldly possessions.

IT IS FOOLISH TO PUT TEMPORAL THINGS ABOVE ETERNAL

Now no man likes to be called a fool. It is by our intellect that we are distinguished from the brute creation, and, the more intellect a man has, the more he is esteemed. A fool is one who cannot use his intellect, or who uses it for his own hurt and harm. What could be more foolish for a man who knows that he must soon die and leave this world, than to live as if he were to remain here for ever? Is it not the act of a fool to cling to worldly possessions and serve them, when he knows that very soon he must go naked before his Creator? Of what use will all his possessions be to him then? They will be a weight against him, for he will have to give a strict account of their use.

THE WISE MAN EMBRACES THE SERVICE OF GOD

He is indeed a wise man who knows that we came into this world to leave it, that we were born to die, and that the day of our death is far more important than the day of our birth. Because, on the day of our birth, we have life before us to spend it well or ill; but on the day of our death we have finished our trial, we have fought our fight, we have run our race, and the race has been won or lost for eternity. The man who is not a fool, knowing this, will lay up for himself treasures in heaven. He will not allow himself to be led astray by the necessities of this life, or by the possessions of this life, or by the pleasures of this life. He will serve one master, God. He will model his whole conduct on the instructions given us by the Son of God: "Seek ye therefore first the kingdom of God and His justice, and all these things shall be added unto you."

Recent Publications

The Eucharistic Renaissance. By Thomas M. Schwertner, O.P.
Price: \$2.00. (The Macmillan Co., New York City.)

This book was not written primarily or exclusively for the Chicago Congress. In fact, there is only one mention of Chicago in the entire work. In the Preface, the author makes it plain that the International Eucharistic Congress movement is of sufficient importance to merit a thorough study, for from it have sprung some of the most saving religious currents of our time, such as an improvement in the matter of catechetical instruction, the spread of frequent and daily Communion, the increased love of the Blessed Sacrament, and the institution of the Feast of Jesus Christ the Universal King. From a study of this work it appears clear that the congressional movement, inaugurated at Lille in 1881, injected much inspiration into the devotional life of the Church today. This gives the work great actuality, and makes of it something more than just an elaborate bit of propaganda and publicity in behalf of the Chicago Congress or any single Congress for that matter. It is a work of abiding worth, crowded with Eucharistic information, sometimes of the most recondite kind, and gives a rapid but full account of the spread of the devotion to Jesus Hostia in the Church during the last century. The author has a peculiar knack of presenting things vividly, as, for instance, when he insists that the three great movements of the nineteenth century were lay in origin and initial composition.

The opening chapter gives the story of the dying down of devotional life during the Reformation period. Just how the devotional renaissance was effected is shown with much historical erudition, which, however, is never pedantically obtruded. The author shows that devotion to Our Lady, always popular in France, antedated the revival of the Eucharistic devotion. Perhaps some of the finest pages of the book are to be found right here. Then he gives a full account of the humble woman to whose originality and zeal the movement owes its origin. It is the fullest and most complete account we have in the English language of the life of Mlle. Tamisier, and, had this book been on the market earlier, there can be no doubt but that this great and fervent soul would have received a little more credit for her work than she has actually met with at the hands of the publicity men of the Chicago Congress. After that the author outlines the purpose and scope of these gatherings, drawing from the history of the movement much fresh and inspiring material. He then treats of the Congresses in France, in another chapter of those held in Belgium, and in the

final chapter of the Eucharistic gatherings throughout the world. Ample space is given to each of the Congresses. The reason for the selection of a given city is generally given or hinted at, the outstanding participants mentioned by name, the literary labors at the sectional meetings are described and the outstanding points scored in each of them indicated, and, finally, a description of the exterior festivities makes the colorful days of these gatherings come back to life. Perhaps the author would have been better advised had he followed the chronological order. As it is, however, we get a good insight into the spread of the movement throughout Christendom. There is a concluding chapter by way of epilogue on what was to be expected of the Chicago gathering—an expectation which (at the moment when this review was written) seems destined to be more than realized. The book as such constitutes a very valuable contribution to our Eucharistic history and literature, having been based on the actual reports of the various Congresses. The amount of labor required in its composition must have been enormous, but the fag did not seem to dampen the enthusiasm of the writer. Those who attend the Chicago Congress will, no doubt, like to keep this book as a memorial and souvenir of five blissful days. Those who wish to know what is engaging the mind of the Church at the present time can find much valuable information and suggestion in these pages.

C. J. C.

The Key to the Study of St. Thomas. From the Italian of Msgr. Francesco Olgiati, D.D., Ph.D., Professor of Metaphysics at the University of the Sacred Heart, Milan. With a Letter of Approval from His Holiness, Pope Pius XI. Translated by John S. Zybur. Price: \$1.25 net. (B. Herder Book Co., St. Louis, Mo.)

To get an insight into any system of thought, analysis alone does not suffice, but synthesis must also be called to our assistance. It is most necessary to direct attention to the chief doctrines and theories of a philosopher; but, if we are content to draw up a list of these and do not search for the keystone thought which joins and unifies them all, we have lost sight entirely of the system as an organic whole. All the more necessary is this coördinating method when we deal with the philosophy of St. Thomas, than who a more daring synthetic genius never lived. Profound students of the Angelical Doctor have summed up his main teaching in the various branches of philosophy, and the Church has given her approval to a list of these as containing his authentic principles in General Metaphysics, Cosmology, Psychology and Natural Theology, at the same time declaring that these propositions represent official Catholic philosophy. But, if we would study St. Thomas in the light of the most perfect systematic unity, then we must group these various partial truths of the Thomistic conception

under a general idea. Well known is the excellent seventeenth-century work of Antoine Reginald, which develops the numerous and fecund consequences of the Thomistic principle: *Deus est actus purus*. All the perfections, attributes and properties of God flow from that single source, for in the Theodicy of Aquinas subsisting being is conceived as the fundamental attribute or metaphysical essence of God. If we study and compare the other parts of Thomistic philosophy, we shall find that everywhere it is *being* which is the inspiring principle and the soul of the immortal synthesis. "The focal center where all rays of the Thomistic system meet and from which they radiate, is *being*, as Cardinal Zigliara rightly pointed out. Whatever problems were faced by St. Thomas—from the questions of metaphysics to those of theodicy, from the objectivity of knowledge to the relations between reason and faith—all became clarified by a new light, adds Garrigou-Lagrange, and find their solution in a constant reduction to *being*. In the field of knowledge, nothing is conceivable except through the mediation of *being*. *Being* is the idea capable of explaining that innermost harmony which, according to Rudolf Eucken, permeates the work of St. Thomas."

Students of philosophy are greatly indebted, therefore, to Msgr. Olgiati for his present work, which by studying the teachings of St. Thomas in all parts of philosophy and his doctrine on the relations of faith and reason, and by comparing the Thomistic system with other philosophies, has shown that the notion of *being* is the central and distinctive idea of Thomism. Accordingly, this book may be rightly regarded as giving us the master key "to every part of the imposing and harmonious structure of perennial ideas reared by the synthetic genius of the Prince of the Scholastics." It is fortunate that this valuable introduction to the study of St. Thomas is now available to students in an English translation.

J. A. M.

The Sacramentary. Historical and Liturgical Notes on the Roman Missal. By Idelfonso Schuster, Abbot of the Monastery of St. Paul's Without the Walls. Translated from the Italian by Arthur Levelis-Marke. Volume II. (Benziger Bros., New York City.)

The liturgy of the Mass contains so much that is helpful and inspiring and sets forth in so impressive a manner the great mysteries of our faith that in it can be found a perennial source of instruction and edification. Certain it is that in the early centuries the influence of the liturgy upon the life of Christians was profound. "The sacred Liturgy of the Church in those days, when it was fully understood by the people, took the place of our pictures, statues, and illustrated catechisms, nor was the religious instruction then imparted any less

profound, as is shown by the inspired defence made before the pagan tribunals by some of the early martyrs for the faith. This primitive teaching, conveyed chiefly through liturgical forms, remained firmly impressed on the hearts of the people in such a manner that the Christian doctrine was not merely understood and believed, but—what is far more important—was transformed into action in their daily life.”

But while the Liturgy has lost nothing of its spiritual force, we must study its history and go back to its origins if we would fully appreciate the wealth of instruction it contains. This is especially true when there is question, as in the volume before us, of the Lenten and Paschal seasons, on account of their frequent stational Masses and the great vigils, feasts, rites and observances that fall within their cycle.

Abbot Schuster's work gives the needed historical background and supplies a commentary day by day on the proper parts of each Mass or of the other special services of the occasion. It takes us back to the early centuries in Rome, pointing out and explaining the origin and liturgical meaning of the various ceremonies, prayers and other parts of the divine worship as we find them in the Missal of today. Any priest who wishes to make a study of that large and important part of the Missal that extends from Septuagesima to Trinity Sunday and to avail himself of the treasures of doctrine and devotion therein contained, should by all means make use of this volume. To the reviewer it seems regrettable that Abbot Schuster did not give a more appropriate title to his monumental work. It is fairly safe to say that the ordinary priest—not to mention lay people—will fail to see any connection between a study of the Roman Missal and the term “Sacramentary.”

The Little Flower of Carmel. By Michael Williams. Price: \$1.25. (P. J. Kenedy & Sons, New York City.)

The name of Michael Williams alone is sufficient to assure the Catholic reader of today that his work will be something different about this particular saint—“the greatest woman of modern times” who “desired to be unknown to every one of God's creatures,” yet today “is better known to more people on this earth than probably any other man or woman of our time.” The author does not make it his purpose to tell the story of the Little Flower's life, but does what he can to spread the news about his “personal friend,” his “invisible yet not distant sister.”

The book is comprised of essays, some of which have appeared in the *Commonweal*, and are written as a “partial fulfilment of a promise.” In his splendid way the author tells a story, not so much of the Little Flower, as of his own life in which the Carmelite nun works a miracle—the story of a soul that was led back to God by one who loved Him

so much that she spends her heaven on earth trying to make others love Him. Mr. Williams' work breathes so much devotion for his benefactress that it is impossible not to catch some sparks of love for his powerful little patroness.

Saint Vincent De Paul—Model of Men of Action. By Fr. Boudignon. Translated from the Third French edition by Rev. P. A. Finney, C.M. (Vincentine Press, St. Louis, Mo.)

In his "Pro Vita Monastica," Henry Dwight Sedgwick laments that the Church "is converting Christianity into a business of social reform, taking on the restless activity of the world." He feels that "the triumph of the active virtues over the contemplative is not a triumph of religion, but of the world." Mr. Sedgwick is not a Catholic, though many of his sentences have a Catholic ring. The Catholic Church has in her most distinguished children frequently blended the contemplative and the active lives into what Mr. Sedgwick calls "those radiant personalities," which she has made it her business to create. St. Vincent De Paul was one of these.

The life of St. Vincent is a marvel of zeal for the spiritual and corporal works of mercy. More admirable still is it in its constant contact with Heaven. Jesus Christ, living in the heart of Vincent, is the secret of his zeal. His life recalls the words of Gregory the Great: "It is by an active life perfectly carried out that one passes to the freedom of the contemplative life. And very often such a one is able to pass to the contemplative life and yet not give up the active life, so that he who has arrived at contemplation does not abandon the activity of good works whereby he is able to be of use to others" (*Hom. in Ezech.*, i-iii, 11, 12).

Such a life is a fitting model for those who would engage in works for others, whether they be spiritual or corporal. It is well to study it thoroughly and track down its hidden motives to their secret sources. This has been done for us in the case of St. Vincent by Father Boudignon. The work is in two parts: the first sketches the life of St. Vincent and assigns to him his place among the Saints; the second part gives us the maxims of St. Vincent, and stimulates in us the desire to put them into practice by examples from his life. The maxims themselves would not move us. Their practice warms our hearts and steels our wills in the determination to do what St. Vincent has done—copy Jesus Christ exactly and live in intimacy with Him, the source of life, in order that our activity be not as so much water poured upon the sand, leaving us dry and empty. This book has a great mission to perform. God speed it on its way!

L. H. T.

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New York

May, 1926.

To the Reverend Clergy:

To those of the Clergy who are to be in Chicago during the Eucharistic Congress we would like to say that the RAMBUSCH DECORATING COMPANY, through the generosity of some of its patrons, will exhibit a few selected sketches, models, drawings and completed works which are artistically beautiful, architecturally sound, and rubrically correct.

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HAROLD WM. RAMBUSCH,
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An incomplete list of objects to be exhibited appears on the following page

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Below is an incomplete list of a few things which will be shown at the exhibition of RAMBUSCH DECORATING COMPANY at the Municipal Pier, Chicago, during the Eucharistic Congress, June 20th to 24th, 1926.



Model of an Altar.

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Every Pilgrim Should Read This Book
On His Journey To Chicago

The Eucharistic Renaissance

By Thomas M. Schwertner, O. P.

Editor of *The Rosary Magazine*

Nearly 400 pages. Price \$2.00

“WHENCE comes it that so far we have not had so much as an attempt to tell the wonderously moving story of the contemporary International Eucharistic movement in the English language? Even the Chicago Congress has not evoked throughout America the literary interest which the movement deserves... These thoughts were very much in the Author's mind in writing this book. That explains, too, the peculiar form in which it has been cast. It also explains why so large a space was given to a detailed account of the literary features making these gatherings and making them of such great and abiding interest and value to the body Catholic...

“If catechetics have taken on a new light and appeal, if the frequent reception of the Sacraments has become the most promising spiritual practice of our day, if the social reign of Christ no longer sounds like some purely academic theme or impractical dream, then the history of the International Eucharistic Congresses will give a clue to the origin, and the impulse for the origin, of this better state of things.

“It is true to say then that in these pages we have the story of the interior life of the Church during the last few decades as far as any man, rushed with the multiplicity of other works of an engaging kind, could hope to present it rapidly, popularly, and intelligently.”

CONTENTS: The Eucharistic Renaissance of the Nineteenth Century; The Origins of the International Catholic Congresses; The Preliminaries of the First International Eucharistic Congress; Object and Scope of the International Eucharistic Congress; The Eucharistic Congresses in France; The Eucharistic Congresses in Belgium; The Eucharistic Congresses Throughout the World; America on Mount Tabor.

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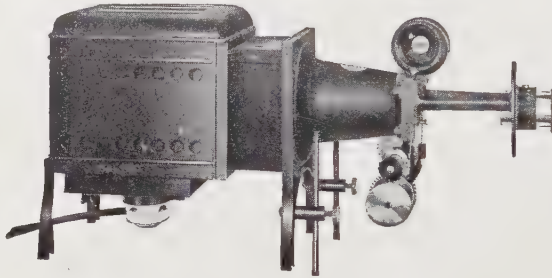
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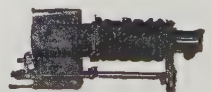
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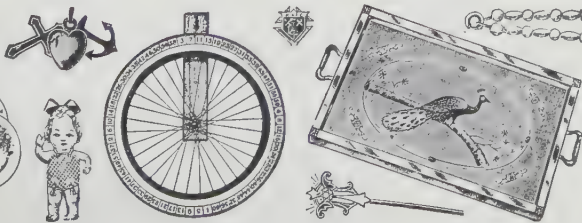
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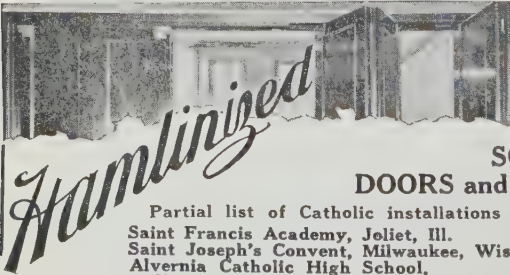
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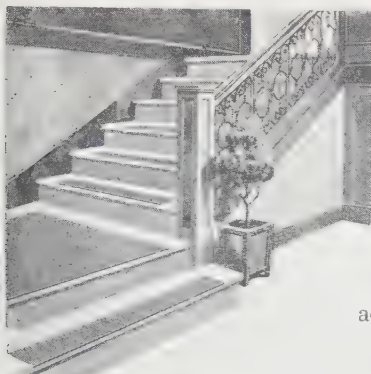
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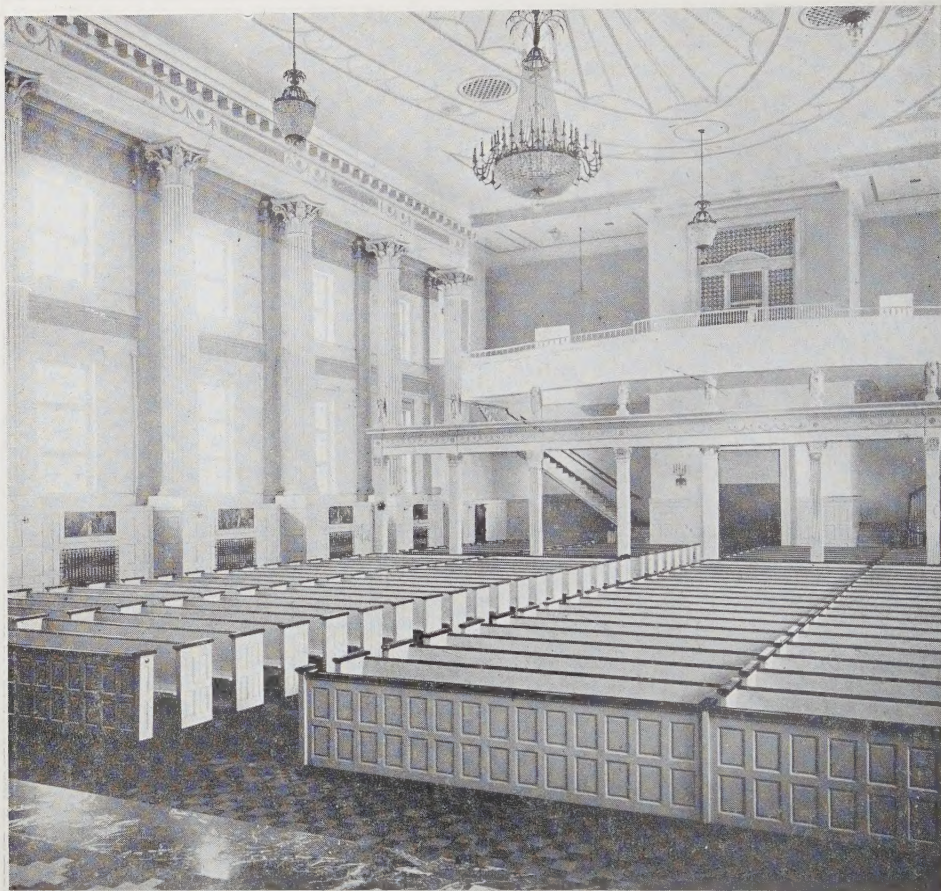
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